

THE
VVHITE DEVILL
OR
THE HYPOCRITE
VNCASED:

To this fourth Impression are
newly added,

1 THE TWO SONNES
OR
The dissolute conferred
VVITH
The Hypocrite.

2 THE LEAVEN,
OR
A medicine for them both.

By
Tho. Adams.

L O N D O N,
Printed by *Thomas Dawson*, for *William*
Arondell, and are to be sold in Pauls
Church-yard, at the signe
of the Angell.
1615.



In old English
the TO
the THE VERIE
the WORTHY AND
the NOBLY DISPOSED
GENTLEMAN, SIR
THOMAS CHEEKE
KNIGHT.



RIGHT WORSHIPFULL,
This SERMON beares so
strange a Title in the for-
head, that I durst not (a
while) study for a Patronage
to it, but intended to send it
to the broad world, to shift
for it selfe, as fearing it
would not bee own'd: for it
taxeth many vices; specially the *Blacke Euill*, secret
Theeuery, & the *White Deuill*, sic Hypocrisie; whence

THE EPISTLE DEDICATORIE.

it taketh the denomination. Now what ambitious *Courtier*, would grace such a *Stranger*? What vicious *Greatnesse* would entertaine such a *Page*? What corrupted *Lawyer*, such a *Client*? What couetous *Gentleman*, such a *Tenant*? What vsurious *Cittizen*, such a *Chapman*? Indeed what *guiltie man*, such a *Broke*, as will tell him to his face, *thou art the man*? yet because, first generally, the world would thinke, I had brought forth a strange *Child*; that I could get no *God-father* to it. And especially, because you (rare in these *Apostate times*) are knowne free from the aspersiō of these speckled staines, the world bestowing on you, that worthy (not vnderferued) *Character of Vertue*: so that with a cleere and vn-clouded brow (the argument of an innocent *soule*) you may read these lines; I haue beene bold, at once, to offer this to your *Patronage*, and my selfe to your *seruice*. To this, your *affection* to diuine *Knowledge*, good *profection* in it, and much time spent towards the *perfection* of it, (a disposition worthy your *bloud*) haue prompted mee with encouragement. It is not the *first* of this nature, that I haue published, (perhaps the *last*) but if I had not iudged it the *best*, I would not haue beene so ambitious, as to present it to the view of so approued a *Iudgement*. Thus in affiance, of your good acceptance; I humbly leaue you to him, that neuer leaueth *his*.

Your worships in my best of seruices,

THOMAS ADAMS.

To my most esteem
med, and singular kind friend
Th. A. good content, and
true happinesse.



Neuer knew bosome
wherein I reposed bet-
ter trust, with better suc-
celle. I haue caused a
new edition (with a new
addition) of an old *Ser-*
mon. The White Deuill
hath begotte the *Two*
Sonnes. I hope, it shall
speed neuer the worse for the progenie. With
you, I am sure, it will passe; and with all those,
that can vnderstand charitablie. I haue lighted on
some Masts, vnder whose sayles I haue sent my
workes to the world. If the traffique hath proued
profitable to others, I am reioyced in my owne
losse. I haue certaintie to find now (though not,
what I neuer expected giuing, or respected giuen;
yet) at the least good words, kind lookes, and a
louing acceptance, which I haue not often found.
My words are few; you know the latitude of my
loue; which euer was, is, and shall be,

Yours inseparably

Tho. Adams.



To the Reader.



Oneſt and Vnderſtanding
Reader; (if neyther, hands off)
I neuer ſaluted thy Generall
name by a ſpeciall Epistle, till
now: and now, perhaps, ſoone
enough: but if Honeltie bee
Vſher to thy Vnderſtanding,
and Vnderſtanding Tutour
to thy Honeltie; as I cannot
feare, ſo I need not doubt, or treat with thee for Truce:
Truce, of what? of Sufpenſe, not of Sufpenſion; it belongs
to our betters: Sufpend thy cenſure, doe not ſufpend me
by thy cenſure. I doe not call thee aſide, to aſke, with what
applauſe this Sermon paſſeth, but (it is all, I would haue
and heare) with what benefite. I had rather conuert one
ſoule, then haue an hundreth prayſe mee. Whereof, if I
were (ſo beſotted to be) ambitious, by this I could not hope
it: for it puls many tender & tendred ſins out of their downy
neafſts; and who ſtrikes vice, and is not ſtricken with calumnies?
I muſt rather thinke, it hath paſſed from one preſſe to another,
to a worſe, hazarding it ſelfe to be preſſed

T O T H E R E A D E R.

*to death with censures: which yet (though I lowly hope better) I cannot feare; since it speakes no more, nor other, then iustificable truth. What hath bin objected already, I must briefly answer. It is excepted, that I am too merry, in describing some vice. Indeed, such is their ridiculous nature, that their best conuiction is derision; yet I abominate any pleasantnesse here, but Christian; & would prouoke no smile, but of disdain: wherein the grauitie of matter, shall free my forme of words from lightnes. Others say, I am other-where too Satyrically-bitter. It is partly confest: I am bitter enough to the sins, and therein (I thinke) better to the sinners, more charitable to the persons. Some wish I would haue spared the Church-theecues, because it is not yet generally granted that Impropriations of Tythes, are appropriations of wrongs; but if there bee a competent maintenance to the Minister, and not to him neyther, except of worthy gifts, (provided, that they iudge of his gifts and competencie) it is enough: well, if any such be griued, let him allow his Minister a Sufficiencie, vnder which he cannot liue, without want to his familie or disgrace to his profession (at least, so taken) & hereof certified, I will take counsell to draw the bookes, and put his name out of the Catalogue of Theecues: But it would be strange if any of these Ziba's should yeeld to Mephibosheth a diuision of his owne lands or goods; when they doe, I will say, Dauid is come againe to his Kingdome, or rather the Sonne of Dauid is come to Iudgement. Others would haue Inclosers put out, because (commonly) great men, but therefore the greater their sinnes, and deseruing the greater taxation. Nay
some*

TO THE READER,

some would perswade Vsury to step in, to trauerse his Indiremmt, and procure him selfe no Theefe, by the verdict of the Country; because Sub Iudice lis est, it is not yet decided, that Vsury is a Sinne. It is Sub Iudice indeed, but the iudge hath already interposed his Interlocutory, and will one day giue his Definitive Sentence, that Vsury shall neuer dwell in his holy Mountaine. Others blunder in their verdict, that I haue too violently baited the Bag at the stake of Reproch, and all because I want it: I will not return their censure, that they are hence knowne to haue it, that speak against me, for speaking against it: who yet, if they would light the candle of their Speech, at the fire of their Vnderstandings, would easily see and say, that it is not the fulnesse of the Bagge, but the fowlenes of the Bagge-bearer, that I reprocue: I could allow your purses fuller of wealthines, so your minds were emptier of wickednesse: but the Bagges effects, in our affects, vsually load vs, either with parcimony or prodigallity; the lightest of which burthens, saith Saint Bernard, is able to sincke a shippe. Others affirme, that I haue made the gate of Heauen too narrow, and they hope to find it wider; God and the Scriptures are more mercifull. True it is, that Heauen-Gate is in it selfe wide enough; and the narrownesse is in respect of the Enterer: and though thy sins cannot make that too little to receiue thee, yet they make t^h too grosse and unfit, to get into that: thus the Straights ariseth from the deficiency, (not of their Glory, but) of our Grace. Lastly, some haue the ritle sticking in their stomacks: as if Christ him selfe had not called Iudas a Deuill; and

TO THE READER.

likened an Hypocrite to a Whited Sepulcher: as if Luther did not giue Iudas this very Attribute; and other Fathers of the Church, from whom Luther deriues it. Good Christian Reader, leaue cauels against it, and fall to caueats in it: read it through: if there be nothing in it to better thee, either the fault is in my hand, or in thy hart. Howsoeuer, giue God the praise, let none of his Glory cleaue to vs earthen instruments. If thou likest it, then (quo animo legis, obserua, quo obseruas, serua) with the same affection thou readeest it, remember it, and with the same thou remembreest, practise it. In hope of this, and prayer for this, I commend this Booke to thy Conscience, & thy conscience to God. Willington, March. 27.

1614.

Thine if thou be Christs

T. A.

I

THE
VVHITE DEVILL
OR
THE HYPOCRITE
VNCASED:

In a Sermon preached at *Pauls*
Crosse, March the seauenth,
I 6 I 2.

I O H N. 12. 6.

*This hee sayd, not that he cared for the poore : but
because he was a theefe, and had the bagge, and
bare what was put therein.*



Am to speake of *Indas*, a Devill by the
testimony of our Saviour : *hane I not
chosen you twelue, and one of you is a De-
vill?* yet so transformed into a shew of
sanctimony, that he, who was a Devill
in the knowledge of *Christ*, seemed an
Angell in the deceived iudgement of his fellow-Apo-
stles. A Devill he was, blacke within & full of rancour,
but white without, and skinned ouer with Hypocrisie ;
therefore to vse *Luthers* word, we will call him the *white*

Iohn 6. 70.

Devill. Euen heere hee discouers him selfe, and makes good this title: Consider the occasion thus.

Christ was now at supper among his friends, where euery one shewed him seuerall kindnesse; among the rest *Marie* powres on him a box of oyntment: take a short view of her affection. 1. Shee gaue a precious vaction, *Spikenard*: *Indus* valued it at 300. pence, which (after the best computation) is with vs, aboue 8. pounds; as if she could not be too prodigall in her loue. 2. She gaue him a whole pound, verse the 3. shee did not cut him out devotion by peace-meale or remnant, nor serue God by the ounce; but shee gaue all; for qualitie, precious; for quantitie, the whole pound: Oh that our seruice to God were answerable! Wee rather giue one ounce to lust, a second to pride, a third to malice, &c. so diuiding the whole pound to the *Devill*: shee gaue all to Christ. 3. To omit her annointing his feete, and wiping them with the haire of her head: when her humilitie and zeale met: his feete, as vnworthy to touch his head: with her haire, as if her chiefe ornament was but good enough to honour Christ withall; the beautie of her head to serue Christs feete; *she brake the box, tanquam ebria, amore*; and this of no worse then *Alabaster*, that Christ might haue the remaining drop: and *the whole house was filled with the odour*: at this repines *Indus*, pretending the poore, for he was *white*; intending his profit, for he was a *Denill*.

The words containe in them a double

Censure, { 1. *Iudas censure of Marie* : this repeatedly folded vp : *εἰπε δὲ τὸτο* : he said thus ; with reference to his former wordes : verse 5. *Why was not this, &c.*

Partly { 2. *Gods censure of Iudas* : this
 { 1. *Negative*, he cared not for the poore : to conuince his Hypocrisie, that roaued at the poore, but leuelled at his profit ; like a Ferry man, looking toward charity with his face, rowing toward couetousnesse with his armes.
 { 2. *Affirmative*, de-
 { 1. *Meaning* : he was a thiefe.
 { 2. *Meanes* : he had the bag.
 { 3. *Maintenance* : he bare
 { 4. *Monstrating* his
 { 5. *what was giuen ; or put therein.*

In *Iudas censure of Mary*, many things are observable, to his shame, our instruction ; and these, 1. some more generally. 2. some more speciall and personall ; all worthy your attention, if there wanted nothing in the deliuerance.

1. Obserue that Saint *Iohn* layes this fault on *Iudas* onely : but Saint *Mathew* and *Marke* charge the disciples with it, and find them guilty of this repining : and that (in both, *ἀνακαταστήσεις*) not without *Indignation*. This knot is easily vntied ; *Iudas* was the ring-leader, and his voyce was the voice of *Iacob*, all charitable : but his hands were the hands of *Esau*, rough and iniurious : *Iudas* pleades for the poore, the whole *Synode* likes the motion well : they second it with their verdicts : their words agree ; but their spirits differ : *Iudas* hath a further reach : to distill this ointment thorow the Limbecke of Hypocrisie into his owne purse : the Apostles meane plainly : *Iudas* was malicious against his master ; they simply thought the poore had more need. So sensible and ample a

Generally.
 Mat. 26. 8.
 Mark. 14. 4.

difference doe circumstances put into one & same action: presumption or weaknes, knowledge or ignorance, simplicitie or craft, doe much aggravate or mitigate an offence. The Apostles consent to the circumstance, not to the substance, setting (as it were) their hands to a blanck paper: it was in them pittie, rather then pietie; in *Indas* neither pittie nor pietie, but plaine perfidie, an exorbitant & transcendent sin, that would haue brought innocence it selfe into the same condemnation: thus the aggregation of circumstances, is the aggravation of offences. Consider his couetise, fraud, malice, hypocrisie: & you will say his sin was monstrous; *sine modo*, like a Mathematicall line, (*diuisibilis in semper diuisibilia*) infinitely diuisible. The other Apostles receiue the infection, but not into so corrupted stomackes, therefore it may make them sick, not kill them: sin they do, but not vnto death. It is a true rule euen in good works: *finibus non officijs, discernenda sunt virtutes a vitijs*. vertues are discerned from vices, not by their offices, but by their ends or intents: neither the outward forme nor (often) the event, is a sure rule to measure the action by. The eleven Tribes went twice by Gods speciall word & warrant against the *Beniamites*: yet in both assaults receiued the ouerthrow. *Cum Pater filium, Christus corpus, Indas Dominum, res eadem, non causa, non intentio operantis*: When God gaue his Son, Christ gaue himselfe, *Indas* gaue his Master; heere was the same worke, not the same cause nor intention in the workers: the same rule holds proportion in offences: heere they all sinne, the Apostles in the imprudence of their censure, *Indas* in the impudence of his rancour.

I might here first lead you into the distinction of sins: secondly, or trauerse the inditement with *Indas*, whereby hee accuseth *Mary*, iustifying her action, couincing his slander: thirdly, or discover to you the fowlenes of rash iudgement, which often sets a rankling tooth into vertues

Aug.

Iohn. 8. 7.

vertues side; often calls chastity her selfe an harlot, and with a gilty hand throwes the first stone at Innocence.

But that which I fasten on, is the power & force of example: *Indas* with a false waight sets all the wheelles of their tongues a going: the steward hath begun a health to the poore, and they begin to pledge him round. Authoritie shewes it selfe in this, to beget a likenes of manners: *Tutum est peccare auctoribus illis*: It is safe sinning after such authors: if the Steward, say the word, the fiat of consent goes round. *Imperio maximus, exemplo maior**. He that is greatest in his government, is yet greater in his precedent. A great mans livery is countenance enough to keepe drunkennesse from the stocks, whoredome from the post, murder and stealth from the galloves: such double sinners shall not escape with single judgements: such leprous & contagious spirits shall answer to the iustice of God, not only for their owne sins but for all theirs whom the patterne of their precedency hath induced to the like, to the like said I? nay, to worse: for if the master drinke (*ad plenitudinem*) to fulnesse, the seruant will (*ad ebrietatem*) to madnesse: the imitation of good comes for the most part short of the pattern, but the imitation of ill exceeds the example: a great mans warrant is like a charme or spell, to keepe quicke & stirring spirits within the Circle of combined mischief: a *Superiors* exāple is like strong or strange phisicke, that euer works the seruile patients to a likenes of humours, of affections: thus when the mother is an *Hittite*, and the father an *Amorite* the daughter seldome proues an *Israelite*. *Regis ad exemplum totus componitur orbis*. Greatnes is a copie, which euery action, euery affection strives to write after. The son of *Nebat* is neuer without his commendation following him, *hee made Israel to sinne*. The imitation of our *Gouernors* māners, fashion, vices, is stiled obedience, if *Augustus Caesar* loues poetrie, hee is no body that cannot verilifie: now (saith *Horace*).

* A great man is not powerful in his presidency, as in his precedency.

a Ezek. 16. 45.

b 1. Kin. 15. 30. & 16. 19.

Scribimus indocti, doctiq; poemata passim.

Cypr.

When *Leo* liued, because hee loued merry fellowes, and stood well affected to the Stage, all *Rome* swarmed with juglers, singers, plaiers. To this, I thinke, was the proverbesquared: *Confessor Papa, Confessor populus*. If the Pope, be an honeit man, so will the people be. *In vulgus manant exempla Regentum*. The common people are like tempered wax, whereon the vicious seale of greatnelle makes easie impressiō. It was a custome for young gentlemen in *Athens* to play on Recorders: at last *Alcibiades* seeing his blowne cheekes in a glasse, threw away his pipe, and they all followed him: our gallants instead of Recorders imbrace scorching lust, staring pride, staggering drunkennes, till their soules are more blowne, than those *Athenians* cheekes; I would some *Alcibiades* would begin to throw away these vanities, & all the rest would follow him. Thus spreads example, like a stone thrown into a pond, that makes circle to beget circle, till it spread to the bancks. *Indas* traine soone tooke fire in the suspectles Disciples; & Sathans infections shoot through some great starre, the influence of damnation into the eare of the communitie. Let the experience hereof make vs fearefull of examples.

Obserue, that no societie hath the priuiledge to bee free from a *Indas*: no, not Christs colledge it selfe: *I haue chosen you twelue, and behold one of you is a Deuill*: and this no worse man thē the steward put in trust with the bread of the Prophets. The Synod of the Pharises, the Conuent of Monkes, the Consistory of Iesuits * the Councils of Bishops, the holy chaire at *Rome*, the sanctified parlour at *Amsterdam*, is not free from a *Indas*. Some tares will shew, that the enuious man is not a sleepe. They heare him preach that ^a had the words of eternall life: they attended him, that could ^b feed thē with miraculous bread: they followed him, than could ^c quiet the seas and controll the winds: they saw a precedent, in whom there was no defect,

* I mean those
that haue the
Pope amongst
them.

^a Ioh. 6. 68

^b Iohn. 6. 51.

^c Math. 8. 26.

defect, no default, no sinne, no guile. yet behold, one of them is an Hipocrite, an *Iscairioth*, a Diuel: what, among Saint: ^a *Is Saul among the Prophets?* Among the Iewes a wicked Publican, a dissolute souldier was not worth the wondring at: for the Publicans, you may iudge of their honesty, when you alwaies find them coupled with harlots in the scripture: for the soldiers (that roabed *Christ* in iest, & robbed him in earnest) they were irreligious Ethnicks: but amongest the sober, chaste, pure, precise Pharises, to find a man of sinne, was held vncouth, monstrous: they run from their wits, thē, that run from the Church, because there are *Iudas*ses. Thus it will be till the great iudge ^a *with his fanne shall purge his floore*; till the ^b *Angels shal carrie the wheat into the barne of glory*. Vntill that day coms, some rubbish will be in the net, some goates among the sheepe, some with the marke of the *Beast*, in the congregation of Saints; one *Ismael* in the familie of *Abraham*, one without his wedding garment at the marriag Feast; among the Disciples a *Damas*, among the Apostles a *Iudas*. Thus generally.

1 Obserue: *Iudas* is bold to reprove a lawful, laudable, allowable worke: *he said thus*. I do not read him so peremptory in oportunitie. He could swallow a gudgeon, though he keekes at a flie: he could obserue, obey, flatter the cōpounding Pharises, & thought, he should get more by licking, thā by biting; but here because his mouth waters at the mony, his teeth rankle the womā's credit: for so I find malignāt reprouers (tiled: *corrodunt, non corrigunt; correptores, immo corruptores*: they doe not mend but make worse; they bite, they gnaw: thus was *Diogenes* surnamed *Cynicke* for his snarling; *Conuitiarum canis*; the dog of reproches: such forget that (*monendo plus, quam minando possumus*) mercies are aboue menaces many of the Iewes, whom the thunders of *Sinai*, terrors of the Law* moued not, *Iohn Baptist* wins with the sōgs of *Sion*. *Iudas* could faine and fawne, and fanne the

d I. Sam. 10. 12

a Math. 3. 12.

b Mat. 13. 30.

Specially.

* *Humanas motura tonitrua mentes.*

Metam.

Iero ad Rust.
monach.

coole wind of flattery on the burning malice of the consulting Scribes: here he is hot, sweats & swels without cause: either he must be vnmercifull or ouermercifull; either wholly for the raines, or all vpon the spur: he hath soft and lilken words for his maisters enemies, course & rough for his friends: there hee is a dumb dog & finds no fault, here he is a barking curre and bites a true man in stead of a theefe; he was before an ill mute, and now he is a worse consonant: but (as *Pierius* ambitious daughters were turned to Meg-pies for correcting the *Muses*, so) god iustly reproues *Indas*, for vnrustly reprouing *Mary*. *Qui mittit in altum lapidem, recidet in caput eius*. A stone throwne vp in a rash humour, falls on the throwers head, to teach him more wisdom: he that could come to the Pharises (like *Martials* parrat, χαίρε; or like *Iupiters* Priests to *Alexander* with a loue fate) commending their pietie, which was without mercy, heere condemnes mercy, which was true pietie and pittie.

I could here find cause to praise reprehension: if it bee reasonable, seasonable, well grounded for the reprobuer, well conditioned for the reprooued, I would haue no profession more wisely bold than a Ministers; for sinne is bold, yea sawcie and presumptuous: it is miserable for both, when a bold sinner, and a cold Priest shall meet: when he that should lift vp his voice like a trumpet, doth but whisper through a trunke. Many men are dul beasts without a goad, blind *Sodomites* without a guide, deafe Adders and Idols without eares, forgetfull like *Pharaohs* Butler without memories: our conuience is sinfull, our silence banefull, our allowance damnable. Of sin neither the fathers, factors, nor fauters are excuseable: nay *the last may be worst, whiles they may, & will not helpe it. Let *Rome* haue the praise without our envie or riualtie. *Peccatis Roma patrocinium est*. Sodomie is licensed, sinnes to come pardoned, drunkennesse defended, the Stewes maintained, periurie commended treason commanded

2 Rom. 13. 1.

commanded : as sinfull as they thinke vs, and we know our selues wee would blush at these. *Nihil interest sceleris an faueas, an illud facias*: there is little difference betweene permission and commission : betweene the toleration & perpetration of the sin : he is an abettor of the euill, that may and will not better the euill. *Amici vitia, si feras, facistua*, thy vnchristian sufferance adopts thy brothers sins for thine owne ; children of thy father-hood, of so great a parentage is many a sin-fauouring Magistrate ; he begets moe bastards in an houre, then *Hercules* did in a night ; and except Christ be his friend, Gods Sessions will charge him, with the keeping of them all : no priuate man can plead exemption from this dutie: for *amicus* is *animi custos* ; he is thy friend, that brings thee to a faire and free end. Doth humane charitie bind thee to reduce thy neighbours straying beast, and shall not Christianitie double thy care to his erring soule ? *cadit asina, & est qui subleuet ; perit anima, non est qui recogitet*. The fallen beast is lifted vp, the burdened Soule is let sinke vnder her load.

2. Obserue his deuillish disposition, bent & intended to stifle goodnesse in others, that had vtterly choakt it in himselfe ? Is the Apostle *Iudas* an hinderer of godlinesse ? surely man hath not a worse neighbour, nor God a worse seruant, nor the Deuill a better factor, than such a one: an *Aesops* dogge, that because he can eate no hay himselfe, lies in the manger and will not suffer the horse: he would be an il porter of heauen gates, that hauing no lust to enter himselfe, will not admit others : as Christ^a reported and reprobued the Lawyers. They are fruitlesse trees, that^b cumber the ground : cockle & darnell that hinder the good cornes growth : malicious deuils, that plot to bring more partners to their owne damnation : as if it were, (*aliquid socios habuisse doloris*) some ease to them, to haue fellowes in their miserie.

Let me pant out a short complaint against this sinne :

Sen.

^a Luke 11. 52^b Luke 13. 7.

dolendum à medico, quod non delendum à medicina : we may bewaile, where we cannot preuaile. The good old man must weepe, though he cannot driue away the disease of his child with teares. Thou that hindrest others from good workes, makest their sinnes thine, which, I thinke thou needest not doe, for any scarfitie of thine owne : whiles thou temptest to villany, withstandest his pietie, thou at once pullest his sinnes, & Gods curses on thee. For the author sins more, than the actor, as appeares by Gods iudgement in *Paradice* ; where three punishments were inflicted on the *Serpent*, as the originall plotter ; two on the *woman*, as the mediate procurer, and but one on *Adam*, as the party seduced. Is it not enogh for thee, oh *Indas*, to be a villaine thy selfe, but thou must also crosse the pietie of others ? hast thou spoyled thy selfe, and wouldst thou also marre *Mary* ?

3. Nay obserue ; he would hinder the works of piety thorow colour of the works of charitie: diuerting *Maries* bounty frō *Christ* to the poore ; as if respect to man should take the wall of Gods seruice ? thus he strives to set the two tables of the Law, at war, one against the other ; both which looke to Gods obedience as the *two Cheribins* to the mercie seat ; & the Catholique *Christian* hath a Catholike care. I prefer not the lawes of God one to the other : *one star here differs not from another star in glory*. Yet, I know, the best distinguishers caution to the Lawyer : *this is the great commandment, and the other is (but) like vnto it*. Indeed I would not haue *Sacrifice* turne *Mercy* out of doores, as *Sara* did *Agar* ; nor the fire of zeale drinke vp the dew and moisture of charitie ; as the fire from heauen dried vp the water at *Eliabs* sacrifice : neyther would I, that the precise obseruation of the second table, should gild over the monstrous breaches of the first. Yet I haue heard Diuines (reasoning this poynt) attribute this priuiledge to the first table aboue the second ; that God neuer did (I will not say, neuer

c Gen. 3. 14.
&c.

a Exod. 25. 20.

b Math. 22. 38.

c 1. King. 18. 38

ver could) dispence with these commandments which haue himsele for their proper and immediate object. For then (say they) he should dispence against himselfe, or make himsele no God, or more: Hee neuer gaue allowance to any, to haue 1. another God. 2. another forme of worship. 3. *the honour of his name hee will not giue to another.* 4. nor suffer the prophaner of his Holy-day to escape unpunished. For the second table, you haue read him, commanding the brother^d to raise vp seed to his brother: notwithstanding the Law, *Thou shalt not commit a dulterie:* commanding the *Israelites* to^e rob the *Egyptians*, without infringing the Law of stealth; all this without wrong: for, *the Earth is his, and the fulnesse thereof,* Thou art a father of many children; thou saiest to the yonger, *sirrah,* weare you the coat to day which your other brother wore yelsterday; who cōplains of wrong? we are all (or at least, say we are all) the children of god: haue earthly parents a greater priuiledge then our heauenly: if God then haue giuen dispensation to the second table, not to the first; the obseruation of which (thinke you) best pleaseth him?

Let not then, oh *Indas*, charity shoulder out pietie: nay charity will not, cannot: for^a *faith worketh by loue.* And *Loue* neuer dined in a conscience, where faith had not first broken her fast. *Faith* and *Loue* are like a paire of compasses; whilst *Faith* stands perfectly fixed in the center, which is God, *Loue* walkes the round, and puts a girdle of mercie about the loines: there may indeed bee a shew of charity without faith, but there can bee no shew of Faith without Charitie: Man iudgeth by the hand, God by the heart.

Hence our Pollicies in their positieue lawes, lay seuerer punishments on the actual breaches of the second table, leauing most sinnes against the first, to the hand of the Almighty Iustice. Let mans name be slandered, *Curra lex*,^b *the law is open*; be Gods name dishonoured, blasphemed

d Deut. 25. 5.
Math. 12. 24.
e Exod. 11. 2.

a Galat. 5. 6.

b A.C. 19. 38.

e 2. Cro. 31. 11.
d 1. Cor. 6. 15.
e Hol. 2. 1.

f Rom. 14. 4.

g 1 Cor. 5. 5.
Th. Aquin.

Mandat. prim.

Secund.

phemed, there is no punishment but from Gods immediate hand. Carnall fornication speeds (thogh not ever bad enough, yet) sometimes worse than spiritual: which is idolatrie. Yet this last is (*maius adulterum*) the greater adultery: because (*non ad alteram mulierem, sed ad alterũ Deum*) it is not the knitting of the body to another woman, but of the soule to another god. The poore ~~naue~~ is conuented to the spirituall court, & meets with a shrewd penãce for his incontinẽce: the rich noble man, knight or gentlemã (for Papists are no beggars) breaks the committaries cords as easily as *Sampson* the *Philistins* withs, and puts an excommunication in his pocket. All is answered, *who knowes the spirit of man, but the spirit of man?* and *he stands or falls to his owne master*. Yet againe who knowes whether bodily stripes may not procure spirituall health? & a seasonable blow to the estate may not *save the soule in the day of the Lord Iesus*. Often (*detrimentum pecunie & santiatis, propter bonum anime*) a losse to the purse, or a crosse to the corps, is for the good of the cõsciẽce. Let me then complaine. 1. are there no lawes for Atheists; that would scrape out the deepe ingrauen characters of the soules eternity, out of their consciences: and thinke their soules as vanishing as the spirits of dogs: not contenting themselues to locke vp this damned perswasion in their own bowels, but belching out this vnsavory breath to the contagion of others: (witnes many an ordinary that this is an ordinary custom:) that in despite of *Oracles* of heauen, the *Prophets*: and the *Secretaries* of nature, the *Philosophers*: would inforce, that either there is no God, or such a one as had as good be none: nominall protestants, verball Neuters, reall Atheists. 2. Are there no law for image worshippers, secret friends to *Baal*, that eate with vs, sit with vs, play with vs, not pray with vs nor for vs, vnles for our ruines. Yes, the sword of the law is shakẽ against thẽ: (alas that, but only shakẽ:) but either their breasts are

are invulnerable, or the sword is obtuse, or the strikers troubled with the palsey & numnes in the armes. 3. Are there no lawes for blasphemers, cōmon swearers, whose constitutions are so ill tempered of the foure elements, that they take & possesse seuerall seats in thē: all *Earth* in their hearts, all *Water* in their stomacks, all *Aire* in their braines, & (saith Saint *Iames*)^a all *Fire* in their tongues: they haue heavy earthen hearts, watry and surfettēd stomackes, light, aierie, mad-braines, fierie and flaming tongues. 4. Are there no lawes to compell them on these dayes, that^b *Gods house may be filled?* no power to bring them from the *puddles* to the *springs*? from walking the streets, sporting in the fields, quatching in tauernes, slug-ging, wantonizing on couches, to watch with *Christ*^d *one houre in his house of prayer?* why should not such blisters be lanced by the knife of authoritie, which will els make the whole bodie of the common wealth (though not incurable, yet) dangerously sicke? I may not seeme to prescribe, giue me leaue to exhort: *non est mea humilitatis dictare vobis, &c.* It suits not with my meane knowledge, to direct you the meanes, but with my conscience to rub your memories: oh let not the pretended equitie to men, countenance out our neglected piety to God!

4. Lastly, obserue his vnkindnes to *Christ*: what, *Iudas*, grudge thy master a little vnction? (& which is yet viler) from anothers purse? with what detraction, derision, exclamation, wouldest thou haue permitted this to thy fellow seruant, that repirest it to thy master? how hardly had this beene deriued from thy own estate, that didst not tolerate it from *Maries*? what? thy master, that honored thee with Christianity, graced thee with Apostleship, trusted thee with Stewardship, wilt thou denie him this courtesie, and without thine owne cost; thy Maister, *Iudas*, thy friend, thy God, and yet in a sweeter manner, thy Saviour, & canst not indure anothers gratuitall kindnesse towards him? shall he powre forth the

Tertium,

^a *Iames* 3.6.

Quart,

^b *Kuk.* 14.33.

^c *Iere.* 2.13.

^d *Mat.* 26. 40.

Bern.

best vñction of his blood, to bath and comfort thy bodie and soule, and thou not allow him a little refection? hath Christ hungred, thirsted, fainted, sweat, and must hee instantly bleed and die, and is hee denied a little vñction? and dost thou, *Iudas*, grudge it? it had come more tolerably from any mouth: his friend, his follower, his professor, his Apostie, his Steward! vnkind, vn-naturall, vniust, vnmercifull *Iudas*.

^a Math. 26. 8.
Tertul apo. 39

^b Esay 9. 10.

^c Exod. 36. 6.

Nay he termes it no better then a waste and a losse: *ἐις τὴν ἡ ἀπώλεια δ' ὅτι* *ad quid perditio hac?* Why is this wast? What, lost and giuen to *Iesus*? can there be any waste in the creatures due seruice to the Creator? no: *pietas est proprietate sumptus facere*: this is godlinesse, to be at colt with God: therefore our fathers left behind them (*deposita pietatis*) pledges, euidences, sure testimonies of their Religion in honoring *Christ* with their riches: (I meane not those in the dayes of popery, but before euer the locusts of the papall sea made our nation drunk with that enchanted cup:) they thought it no waste eyther (*noua construere, aut vetera conseruare*) to build newe Monuments to Christs honor, or to better the old ones: we may say of the, as *Rome* bragged of *Augustus Caesar*: *que inuenerunt lateritia reliquerunt marmorea*: what they found of bricke, they left of Marble; in imitation of that precedent in *Esay*, though with honest hearts: ^b *The bricks are fallen downe, but we will build with hewen stones: The Sycomores are cut downe, but we will change them into Cedars.* In those dayes, charity to the Church was not counted waste: The people of *England*, deuout like those of *Israell*, cryed one to another, (*afferte*) Bring yee into Gods house; till they were stayed with a statute of *Mort-maine*, like ^c *Moses* prohibition, the people bring too much, but now they changed a letter, and crie, (*Auferte*) take away as fast as euer they gaue, & no inhibition of God or *Moses*, Gospell, or statute, can restrain their violence: till the *Alabaster-box* be as empty of oile, as their own consciēces are

are of grace. We need not stint your deuotion, but your deuoration: euery contribution to Gods seruice is held waste: *ad quid perditio hac?* now any required ornament to the Church, is held wast: but swallowing downe (I say not, of ornaments, as things better spared, but) necessary maintenance, Tythes, Fruits, Offerings, are all too little: Gentlemen in these cold countries haue very good stomacks, they can deuoure (& digest too) three or foure plump Personages; in *Italy, Spaine*, & those hot countries, (or els nature & experience too lies) a Temporall man cannot swallow a morsel or bit of a spiritual preferment, but it is reluctant in his stomacke, vp it comes againe: surely these Northerne countries, coldly situate, and neerer to the *Tropicke*, haue greater appetites: the *Affricanes* thinke the *Spaniards* gluttons, the *Spaniards* thinke so of the *French-men*, *French-men*, and all thinke and say so of *English-men*; for they can deuoure whole Churches: & they haue fed so liberally, that their poore seruitors (ashamed I am to call the so) the Vicars, haue scarce enough left to keepe life & soule together: nor so much as (*sitis & fames & frigora poscant*) the defence of hunger and thirst & cold requires: your fathers thought many Acres of ground well bestowed, you thinke the Tythe of those Acres a wast: oppression hath pla'd the *Iudas* with the Church, and because hee would preuent the sins incurable by our fulnesse of bread, hath scarce left vs bread to feed vpon, *Daniels* dyet among the *Lions*, or *Elias* his in the wilderness. I will not censure you in this, ye Citizens; let it be your praise, that though you dwell in sieled houses your selues, you let not Gods house lie waste: yet somtimes it is found, that some of you so carefull in the Cittie, are as negligent in the Country, where your lands lie; and there the temples are often the * ruines of your oppression; your poore vndone, bloud-sucked Tenants, not being able to repaire the windowes or the leades, to keepe out raine or birds: if a leuy or taxation

Iuven sat. 14.

d Hag. 1. 4.

* Monumenta
rapine.Cane sunt turpi
Templa relicta
suo. Ouid.

e Mat. 23. 40.

f Mat. 19. 21.

g Mat. 10. 42.

h Luk. 21. 4.

i Exod. 25. 6.
k Eccle. 11. 1.l 1 Sam. 25. 36.
Luk. 16.

tion wold force your beneuolēce, it comes maleuolently from you, with a *Why is this waste?* Raise a cōtribution to a lecture, a collectiō for a fire, an almes to a poore destitute soule, and lightly there is one *Indas* in the congregatiō to crie *ad quid perditio hac? why is this wast?* Yet you will say, if Christ stood in neede of an vnction, though as costly as *Maries*, you would not grudge it: nor thinke it lost: Cosen not your selues, ye hypocrits: if ye will not doe it to his^e Church, to his poore ministers, to his poore mēbers, neither would you to Christ: if you cloth not them, neither wold you cloth Christ if he stood naked at your doores. Whiles you count that money lost, which Gods seruice receaueth of you, you cannot shake away *Indas* from your shoulders. What wold you do, if Christ should charge you, as he did the yōg-man in the Gospell '*Sell all, and giue to the poore that thinke superfluites a wast? oh, durum sermo!* a hard sentence! *Indeed^e a cup of cold water* is bounty praised & rewarded, but in them that are not able to giue more: *the Widowes two mites* are accepted, because all her estate. If God thought it no wast to giue you plenty, euen all you haue thought it no wast to returne him some of his owne. Thinke not the^e *Oile* wast, which you poure into the *Lampe* of the *Sanctuary*: thinke not the^e *bread* wast which you cast on the *waters of aduersity*: think nothing lost, wherof you haue scoffed God in trust. But let me teach you soberly to apply this, and tell you what indeed is *waste*.

1 Our immoderate diet: indeed not diet, for that contents nature, but surfet, that ouerthrowes nature: *this is waste*. Plaine^e *M. Naball* made a feast like a *Prince*. *Dives* hath no other armes to proue himsele a gentleman; but a scutchion of these 3. colours: first he had money in his purse: *he was rich*: secondly, he had good rags on his backe, *clothed in purple*: thirdly, dainties on his table; *hee fared deliciously*, and that *euery day*: this was a Gentleman

Gentleman without Heraldry. It was the rule: *ad alimenta, ut ad medicamenta*: to our meate, as to our medicine: man hath the least mouth of all creatures: (*malum non imitari, quod sumus.*) Therefore it is ill for vs, not to imitate that which wee are: not to bee like our selues: there are many shrewd contentions between the appetite & the purse: the wiseman is either a Neuter, or takes part with his purse: to consume that at one banquet, which would keepe a poore man with conuenient sustenance all his life, *this is waste*. But alas our slavery to *Epicurisme* is great in these daies, *mancipia seruiunt Dominis dominici cupiditatibus*: seruants are not more slaues to their masters, then their masters are slaues to lusts. *Timoreons Epitaph* fits many:

Multa bibens, & multa vorans, mala plurima dicens, &c.
he eate much and drunke much, & spake much euil: wee sacrifice to our palates as to Gods: the rich feast, the poore fast: the dogs dine, the poore pine: *ad quid perditio hac? Why is this wast?*

2 Our vnreasonable ebrieties. ——— Tenent q̃

Pocula saepe homines, & innumbrant ora coronis.

They take their fil of wine here, as if they were resolved with *Dines*, they should not get a drop of water in Hel: *Eate, drinke, play: quid aliud sepulchro bonis inscribi poterat?* what other Epitaph could be written on the sepulcher of an Oxe? *Epulonum crateres, sunt Epulonum carceres*: their boules are their bolts: there is no bondage, like to that of the Vintage. The furnace beguiles the ouen: the Celler deceiues the Buttery: wee drinke away our bread, as if we would put a new petition into the Lords praier, and abrogate the old: saying no more with *Christ* *gine vs this day our daily bread*, but *gine vs this day our daily drinke: quod non in diem, sed in mensem sufficit*: which is more then enough for a day, nay wold serue a moneth. *Temperance* the iust Steward, is put out of his office: what place is free from these Ale-house recusants? that

a Mat. 17.4.

b Idolaters.
c Drunkards.

think better of their drinking-roome, then *Peter* thought of *Mount Taber*, *bonum est esse hic*: it is good being here: *ubi nec Deus, nec Damon*; where both God and the Devill are fast a sleepe. It is a question, whether it be worse to turne the image of a^b beault to God, or the image of God to a beault: if the first be Idolatry, the last is impiety, a voluptuous man is a murderer to himselfe, a covetous man a thiefe, a malicious a witch, a drunkard a devill: thus to drinke a way the poores reliefe, our owne estate: *ad quid perditio hac? Why is this waste?*

3 Our monstrous pride, that turnes hospitality into a dumbe shew: that which fed the belly of hunger, now feedes the eie of lust: akers of land are metamorphosed into trunks of apparell: and the soule of charity is transmigrated into the body of brauery: *this is wast*: we make our selues the compounds of al Nations: we borrow of *Spaine, Italy, Germany, France, Turkie* and all: that death when he robs an Englishman, robs all countries: where lies the wealth of England? in three places: on Citizens tables, in Usurers coffers, and vpon Courtiers backes: God made all simple, therefore wo to these compounded fashions: God will one day say, (*hoc non opus meum, nec imago mea est,*) this is none of my workmanship, none of my image. One man weares inough on his backe at once, to cloath two naked wretches all their liues: *ad quid &c. why is this waste?*

a Pro. 17. 19.

b Heb. 12. 16.

4 Our vain-glorious buildings, to emulate the skies, which the wise-man cals, *the lifting up of our gates too high*. Houses built like pallaces: Tabernacles, that in the Maisters thought, equall the Mansion of heaven: structures to whom is promised eternity, as if the ground they stood on, ^b should not be shaken. Whole townes depopulate to reare vp one mans walles: chimneys built in proportion, not one of them so happy as to smoak: braue gates, but neuer open: sumptuous parlours, for Owles & Bats to flie in: *pride* begun them, *riches*

ches finished them, *beggery* keeps them: for most of them moulder away, as if they were in the dead builders case, a consumption. Would not a lesse house, *Ieconiah*, haue serued thee for better hospitality? our Fathers liued well vnder lower roofes: this is waste, and waste indeed, and these worse then the Deuill: the Deuill had once some charity in him, to turne^e stones into bread, but these men turne bread into stones: a tricke beyond the Deuill: *ad quid perditio hac? Why is this waste?*

Ierm. 18.

c Mat. 23.

5 Our ambitious seeking after great alliance: the sonne of the^d *Thistle must match with the Cedars daughter*: The fathers teares deare yeeres out of the Earths bowels, and raiseth a banke of vsury, to set his son vpon, and thus mounted, he must not enter saue vnder the noble rooffe: no cost is spared to ambitious aduancement: *ad quid &c. Why is this waste?*

d 2 King. 14. 9.

Shall I say? our vpholding of *Theaters*, to the contempt of *Religion*: our maintaining Ordinaries to play away our patrimonies: our foure-wheeled Porters: our Anticke the fashion: our smoky consumptions: our perfumed putrefaction: *ad quid perditio hac?* Why are these wastes? experience will testifie at last, that these are wastes indeede: for they waste the body, the blood, the estate, the freedome, the soule it selfe, and all is lost, thus laied out: but what is giuen (with *Marie*) to Christ, is lost like sowne graine, and shall be found againe at the haruest of Ioy.

Wee haue heard *Iudas* censuring *Mary*: let vs now heare God censuring *Iudas*: & that first negatiuely: *he cared not for the poore*. For the poore he pleads, but himselfe is the poore he meanes well too: but let his pretence be what it will, Gods witnesse is true against him: *hee cared not for the poore*.

Gods censure
1 Negative.

1 *Obserue*: doth Christ condemne *Iudas* for condemning *Mary*? then it appeares he doth iustifie her action: he doth, & that after in expresse tearmes: *Let her alone,*

a 1 Ioh. 3. 1.
b Eſay. 50. 8.

c Pſal. 43. 1.

d Rom. 8. 33.

&c. 7. Happy *Mary* that haſt *Ieſus* to plead for thee bielſed Chriſtians, for whom * *Ieſus Chriſt* is an aduocate. ^b He is neere me, that iuſtifies me, who will contend with me? verſe 9. behold the Lord will helpe me, who is he that can condemne me? hence *David* relignes his protection into the hands of God. ^c Iudge me, oh God, and defend my cauſe againſt the unmercifull people. And *Paul* yet with greater boldneſſe, ſends a franke defiance & challenge to all the actors & pleaders that euer condēnation had, that they ſhould neuer haue power to condemne him, ^d ſince *Ieſus Chriſt* iuſtifies him. Happy man whoſe cauſe God takes in hand to plead. Here is a *Iudas* to accuſe vs, a *Ieſus* to acquit vs: *Iudas* ſlanders, *Ieſus* clears: wicked men cenſure, the iuſt God approues: earth iudgeth euil, what is pronounced good in heauen! oh then doe well, though (*fremunt gentes*) great men rage, though peruerſenelle cenſures, impudence ſlanders, malice hinders, tyranny perſecutes: there is a *Ieſus*, that approues: his approbation ſhall out-weigh all their cenſures: let his ſpirit teſtifie with me, though the whole world oppoſe me.

Amos. 6. 4.

b Heb. 13. 3.

2 Obſerue: It is the nature of the wicked to haue no care of the poore. *Sibi nati, ſibi viuunt. ſibi moriuntur, ſibi damnantur*: they are al for themſelues, they are borne to themſelues, liue to themſelues, (ſo let them die for themſelues, and go to Hell for themſelues. The fat Bulls of *Baſhan*, loue * the lambs from the flocke, and the Calues from the ſtall, &c. But thinke not on the affliction of *Ioseph*. Your gallant thinks not the diſtreſſed, the blind, the lame to be part of his care: it concernes him not: true, & therefore heauen concernes him not: it is infallible truth, if they haue no feeling of others miſeries, they are no members of *Chriſt*: go on now in thy ſcorne, thou proud Royleſter: admire the faſhiō & ſtuffe thou weareſt: whils the poore mournes for nakednes: feaſt royally *Dines*, whiles *Lazarus* can get no crums: Apply, *Absolon* thy ſound, healthful lims to luſt & lewdnes, whiles the lame blinde,

blind, maimed, cannot deriue a penny from thy purse, though he moue his sute in the name of *Iesue*; thou giuest testimonie to the world, to thy owne conscience, that thou art but a *Judas*. Why, the poorest & the proudest haue, though not *Vestem communem*, yet *cutem communem*? there may be difference in the fleece, there is none in the flesh: yea perhaps, as the gallants perfumed body is often the sepulcher to a putrified Soule: so a white, pure, innocent spirit may be shadowed vnder the broken roose of a maimed corps. Nay, let me terrifie them: not many rich, not many mighty, not many noble are called; It is *Pauls* thūder against the flashes of greatness: he sayes not any, but not many: for *seruatur Lazarus pauper, sed in sinu Abrahami Diuitis*: *Lazarus* the poore man is saued, but in the bosome of *Abraham* the rich. It is a good saying of the son of *Sirack*: *The affliction of one houre will make the proudest stoupe*, sit vpon the ground, & forget his former pleasure; a piercing miserie will soften your bowels, & let your soule see throgh the breaches of her prison, in what need distresse stands of succor. Then you will be charitable or neuer, as phisitians say of their patients, *take whiles they be in paine*; for in health nothing will be wrung out of the, so long as health & prosperitie clothe you, you recke not the poore: *Nabal* looks to his sheepe, what cares he for *Dauid*? if the truth were knowne, there are many *Nabals* now, that loue their own sheepe better than *Christs* sheepe: *Christs* sheepe take coats, their own sheepe giue coats. Say some that cawle, if we must care for the poore, then for the couetous; for they want what they possesse, & are indeed poorest: no, pitie not them, that pity not theselues; who in despite of Gods bountie will be miserable: but pitie these, whom a fatall distresse hath made wretched.

Oh, how vnfit is it amōg Christians, that some should surfet, whiles others hunger? that one should haue two coats, & another be naked, yet both one mans seruants?

c 1. Cor. 1. 26.

Aug. in Psal. 50.

a Eccle. 11. 27.

b 1. Cor. 11. 21.
c Luk. 3. 11.

d Job 1.
e Luk. 12.

Remember that God hath made many his stewards, none his Treasurer: hee did not meane thou shouldst hoord his blessings, but expend them to his glory: hee that is infinitely rich, yet keepes nothing in his owne hands, but giues all to his creatures: at his owne cost & charges he hath maintained the world, almost 6000. yeeres: he wil most certainly admit no hoorder into his kingdome: yet, if you will needs loue laying vp, God hath prouided you a coffer: the poore mans hand is Christs treasury. The besotted worldling hath a greedy mind, to gather goods, & keepe the; & loe, his keeping loseth them: for they must haue eyther (*finem tuum*, or *finem suum*) thy end, or their end: ^d Job tarried and his goods went; but the ^e rich man went, & his goods tarried. *Si uestra sunt, tollite uobiscum*: if they be yours, why do you not take the with you? no, *hic acquiruntur, hic amittuntur*: here they are gotten, here lost. But God himselfe being witnes (nay he hath past his word) what we for his sake giue away here, we shall find againe hereafter; and the charitable man dead & buried, is richer vnder the ground, than he was aboue it. It is an vsuall song, which the Saints now sing in heauen:

That we gaue;

That we haue.

f Mat. 10. 39.

This riddle poseth the worldling, as the Fishermens did Homer: *Qua cepimus, reliquimus: que non cepimus, nobiscum portamus*: what we caught, we left behind vs; what we could not catch, we carried with vs. So, what we loose, we keepe; what we will keepe, we shall loose, ^f he that looseth his goods, his lands, his freedome, his life for Christs sake, shall find it. This is the charitable mans case: all his almes, mercies, relieuings are (wisely and without executorship) sowne in his life time; and the haruest will be so great, by that time he gets to heauen, that he shall receiue a thousand for one: God is made his debtor, and he is a sure paimaster. Earth hath not riches enough in it to pay him; his

his requitall shall be in heauen, and there with no lesse degree of honour than a kingdome,

Judas cares not for the poore: *Judas* is dead, but this fault of his liues still: the poore had neuer more need to be cared for: but how? there are two sorts of poore, and our care must bee proportionable to their conditions, there are, 1. some poore of Gods making, 2. some of their owne making: let me say, there are Gods poore, & the Devils poore: those the hand of God hath crossed; these haue forced necessitie on theselues by a dissolute life. The former must be cared for by the compassion of the heart, & charity of the purse: Gods poore must haue Gods almes; a seasonable reliefe according to thy power; or else the Apostle fearefully and peremptorily concludes against thee: *the loue of God is not in thee*. If thou canst not find in thy hart to diminish a graine from thy heape, a peny from thy purse, a cut from thy loose, when *Iesus Christ* stands at thy doore and calles for it, professe what thou wilt, the loue of earth hath thrust the loue of heauen out of thy conscience. Euen *Judas* himselfe will pretend charitie to these.

a 1. Iohn 3. 17.

For the other poore who haue pulled necessity on theselues with the cords of Idelnes, riot, or such disordered courses, there is another care to be taken; not to cherish the lazie bloud in their vaines by abusive mercy; but rather chafe their stunted sinewes by correctiō, relieue the with punishment, & so recouer them to the life of obedience. *The sluggard lusteth*, and hath an empty stomack: he loues sustenance well, but is loth to set his foot on the cold ground for it. The lawes sanction, the good mans function saith, *if he will not labour, let him not eat*. For experience telleth that where sloth refuseth the ordinary paines of getting, there lust hunts for it in the vnbeaten paths of wickednes; & you shall find, that if euer occasion should put as much power into their hands, as idlenes hath put villany into their hearts, they will be readie

b 2. Thes. 3. 10.

E

to

to pilfer your goods, fire your houses, cut your throats, I haue read of the King of *Macedon*, descrying two such in his dominions, that (*alterum è Macedonia fugere, alterum fugare fecit.*) he made one flie out of his kingdome, and the other driue him. I would our magistrates would follow no worse a precedent : indeed our lawes haue taken order for their restraint ; wheresoeuer the fault is, they are rather multiplied ; as if they had beene sown at the making of the statute, & now (as from a haruest) they arise ten for one: surely our lawes make good wils, but they haue bad lucke for executors : their willes are not performed : nor their legacies distributed ; I meane the legacies of correction to such children of sloath : *Impunitas delicti inuitat homines ad malignandum* : Sinnes chiefe encouragement is the want of punishment : fauour one, harden many. It is fit therefore, that (*pœna ad paucos, metus ad omnes perueniat*) penalty be inflicted on some, to strike terrour into the rest.

Epist. 182. ad
Bonif.

It was S. *Augustines* censure: *Illicita non prohibere, consensus erroris est*, not to restraine euill, is to maintain euil. The common wealth is an instrument, the people are the strings, the Magistrate is the musitian : let the musition looke that the instrument bee in tune, the iarring strings ordered; & not play on it, to make himselfe sport but to please the eares of God. *Doctores*, the ministers of mercy, now can do no good, except *Doctores* the ministers of iustice put to their hands. We can but forbid the corruption of the heart ; they must prohibit the wickednesse of the hand. Let these poore be cared for, that haue no care for themselues: runnagates, renegates, that will not be ranged (like wandring planets) within the sphere of obedience: yet a little more sleepe, sayes the slug-gard: but (*modicum non habet modum*) their bunch will swell to a mountaine, if it be not preuented and pared downe. Care for these ye Magistrates, least you answere for the subornation of their sins: for the other, let al care that

that care to be receiued into the armes of *Iesus Christ*.

3. Obserue: *Iudas cares not for the poore*; what? and yet would he for their sakes haue drawne comfort from the Son of God? what an hypocrite is this? could there be so deepe dissimulatiō in an Apostle? yes in that Apostle, that was a Deuill. Loe still I am haunted with this *white Deuill*, *Hypocrisie*: I cannot saile two leagues, but I rush vpon this rocke; nay, it will incounter, incomber me quite thorow the voyage of this verse. *Iudas* sayd, and meant not, there is *Hypocrisie*: *he spake for the poore*, and hates them, there is *Hypocrisie*: *he was a priue theefe, a false Steward, &c.* all this not without *Hypocrisie*: shall I be rid of this Deuill at once, and coniuere him out of my speech? God giue me assistance, and adde you patience, and I will spend a little time, to vncase this *white Deuill*, and strip him of all his borrowed colours.

Of all bodily creatures, man (as he is Gods image) is the best: but basely deiected, degenerated, debauched, the (simply) worst: of all earthly creatures a wicked man is the worst, of all men a wicked Christian, of all Christians a wicked professor, of all professors a wicked Hypocrite, of all Hypocrites a wicked, warped, wretched *Iudas*. Take the extraction or quintessence of all corrupted men, and you haue a *Iudas*: this then is a *Iudas*: a man degenerate, a Christian corrupted, a professor putrified, a gilded Hypocrite, a *white-skinde Deuill*. I professe I am sparingly affected to this poynt, & would faine shift my hands of this monster, & not incounter him: for it is not to fight with the *Vnicornes* of *Assyria*, nor the *Bulles* of *Samaria*, nor the *Beasts* of *Ephesus*: neither absolute Atheists, nor dissolute Christians, nor resolute ruffians: the hornes of whose rapine and malice are no lesse manifest, than malignant; but at once imminent in their threats, & eminent in their appearance. But to set vpon a Beast, that hath with the hart of a *Leopard*, the face of a man, of a good man, of the best man; a starre

placed high in the orbe of the Church, thogh swooped downe with the Dragonstail, because not fixed; a darling in the mothers lap, blessed with the Churches indulgence, yet a bastard: a brother of the fraternity, trusted sometimes with the Churches stocke, yet no brother, but a broker of trecheries, a brocher of falshoods: I would willingly saue this labour, but that the necessity of my Text ouer-rules my disposition,

1 Act. 26. 28.

I know, these times are so shameles and impudent, that many strip off the *white* and keep the *Deuill*; wicked they are, and without shew of the contrary: men are so far from giuing hous-roume to the substance of religion, that they admit not an out-roume for the shew: so backward to put on Christ, that they will not accept of his liuerie: who are short of *Agrippa*, scarce^a *perswaded to seeme Christians*, not at all to be: these wil not drinke hartty draughts of the waters of life, nay scarce vouchsafe (like the dogs that run by *Nilus*) to giue a lap at *Iacobs well*: vnles it be some as they report, that frequent the signe of it, to bee drunke: they salute not Christ at the Crosse, nor bid him good-morrow in the Temple, but go blustering by, as if some serious busines had put hast into their feet, & god was not worthy to be staide & spok withall: if this be a riddle, shew me the day, shall not expound it by a demonstratiue experience. For these I may say, I would to God they would seeme holy, & frequent the places, where sanctimony is taught, but the Deuill is a nimble, running, cunning fencer, that strikes on both hands, *duplici ictu*, & wold haue men either (*non sanctos, aut non parum sanctos*) not holy, or not a little holy, in their own opinion, & outward ostentation: either no fire of deuotion on the hart, or that that is, in the top of the chimney: That subtle *winnowe* perswads men that they are all chaffe, & no wheate, or all wheat and no chaffe: & would keepe the soule either lanke with ignorance, or rank with insolence: let me therefore wooc you
win

win you to reiect both these extremes, betweene which your harts lie, as the grain betwixt both the millstones.

Shall I speake plainely? You are licke at *London* of one disease (I speak to you settled Citizens, not extrauagants) & we in the Country of another: a Sermon against Hypocrisie in most places of the country, is like Phlebotomy to a consumption the spilling of innocent blood) our sicknesses are cold palseys, & shaking agues: yours in the Citie are hotter diseases, the burning feuers of fierie zeale, the inflammations & impostumes of Hypocrisie: we haue the frosts, and you haue the lightnings: most of vs professe too little, & some of you profes too much, vnlesse your courses were more answerable: I wold willingly be in none of your bosomes: only I must speak of *Iudas*. His Hypocrisie was vile in three respects.

1 He might haue been sound: I make no question but he heard his Master preach, & preached himselfe, that Gods request is the heart: so *Christ* scholes the *Samaritan* woman; so prescribed, the *Scribe*, 'Thou shalt loue the Lord with all thy heart, &c. corde *Iudas* with the heart, which thou reseruest like an equiuocating Iesuite: nay, (*toto corde, for it is not tutum, except it be totum*) with the whol hart, which thou neuer steodest to diuide, but gauest it wholly to him, that wholly killed it, thy masters enemy, & none of thy friend, the Deuill. Thou heardest thy master, thy friend, thy god, denounce many a fearful, fatal, final woes against the Pharisees: (*hac appellatione, & ob hanc causam*) vnder this title, and for this cause; Hypocrites, & because Hypocrites. As if his woes were but words, and his words winde, empty & aery menaces, without intention of hurt, or extention of a reuengfull arme, behold thou art an Hypocrite: thou art therefore the worse, because thou mightest bee better.

2 He seemed sound: *spem vultu simulat, premit altum corde dolorem*, nay, *dolum* rather) craft rather than griefe, vnlesse he griued, that out of his cunning, there was so

b Iohn 4.
c Mat. 12. 30.

Liu. annal. li.

13.

little comming, small prize or booty: yet like a subtle gamester, he keeps his countnance, though the dice doe not fauour him. And as *Fabius Maximus* told *Scipio*, preparing for *Africa* concerning *Syphax*: *Fraus fidem in paruis sibi perstruit, ut cum operapretium sit, cum magna mercede fallat.* *Indas* creeps into trust by iustice in trifles, that he might more securely cheat for a fit aduantage. Without pretence of fidelity, how got hee the Stewardship? perhaps if need required, he spared not his owne purse in *Christs* seruice; but he meant to put it to vsury: hee carried not the purse, but to pay himselfe for his paines, thus (*iactura in loco, res questuosissima*:) a seasonable damage is a reasonable vantage: in this then his vilenes is more execrable, that he seemed good.

If it were possible, the Deuill was then worse than himselfe, when he came in *Samuels* mantle. *Iesabels* paint made her more vglie: if euer you take a fox in a lambs skin, hang him vp, for hee is the worst of the generation: a *Gibeonite* in his old shoes, a *Seminary* in his haire-cloath, a *Ruffian* in the robes of a *Iacobine*, flie like the plague: these are so much the worse Deuils, as they would bee holy Deuils: true Traitors that would fight against God with his owne weapons; and by being out-of-cric religious, run themselues out of breath to doe the Church a mischief.

3 Hee would seeme thus to his maister; yet knew in his hart that his maister knew his heart: therefore his Hypocrisie the worst. Had he bin an Aliant to the common-wealth of *Israel*, & neuer seen more of God, than the eye of nature had discovered, (yet saies euen the Heathen *ὁ θεὸς ἐξόριον ὀμνᾷ*: *God hath a reuenging eye*,) then no maruell, if his eies had been so blind, as to thinke *Christs* blind also, and that he, which made the eye; had not an eye to see withall: but he saw that Son of *David* giue sight to so many sonnes of *Adam*, casually blind, to one naturally and borne blind; *miraculum in-*
auditum,

Hom.

a Ioh. 9. 32.

auditum, a wonder, of wonders, and shall *Indas* thinke to put out his eie, that gaue them all eyes? oh incredible, insensible, inuincible ignorance!

You see his *Hypocrisie*: me thinks euen the sight of it is disswasion forcible enough, & it shold be needlesse to giue any other reason than the discouery: yet whiles many censure it in *Indas*, they condemne it not in themselves, and either thinke they haue it not, or not in such measure. Surely we may be no *Indasses*, yet *Hypocrits*: & who wil totally cleare himselfe? let me tel thee, if thou doest, thou art the worst *Hypocrite*, & but for thee wee had not such need to complaine. He that cleares himselfe from all sin, is the most sinner; & hee that saies, he hath not sinned in *Hypocrisie*, is the rankest *Hypocrite*: but I do admit a distinction. All the sonnes of *Adam* are infected with this contamination some more, some lesse heres the difference; al haue *Hypocrisie*: but *Hypocrisie* hath some: *aliud habere peccatum, aliud haberi à peccato*. It is one thing for thee to posses sin, another thing for sin to possesse thee. All haue the same corruption, not the same eruption: in a word, all are not *Hypocrites*, yet who hath not sinned in *Hypocrisie*? Do not then send your eies like *Dinahs* gadding abroad, frogetting your owne businesse at home: strain not curtesie with these banquets, & hauing good meat carued thee, lay it liberally vpon another mans trencher; be not sicke of this plague & conceale it, or call it by another name: *Hypocrisie* is *Hypocrisie*, whatsoeuer you cal it: and as it hath learned to leaue no sins naked, so I hope it hath not forgot to cloath it selfe: it hath as many names as *Garnet* had, and more *Protean* shapes than the *Seminaries*: the *white Deuil* is in this a true *Deuil*; *multorum nominum, non boni nominis*: of many names, but neuer a good one. The vilenes of this *white Deuill* appeares in fixe respects.

I It is the worst of sins, because it keeps all sins: they are made sure and secure by *Hypocrisie*. Indeed some

a Mat. 14. 9.

vices are quarter-masters with it, & some Soueraignes ouer it: for Hypocrisie is but another sins pander: except to contēt some affected guest, we could neuer yeeld to this filthy *Herodias*. It is made a stawking horse for couetousnes, vnder lōg prayers many a *Pharise* deuours the poore, houses, goods, and all. It is a complexion for lust, who, were shee not painted ouer with a religious shew, would appeare as loathsome to the world, as she is indeed. It is a sepulchre of rotten impostures, which would stinke like a putrified corps, if Hypocrisie were not their couer. It is a maske for treason, whose shop-ful of poysons, pistols, daggers, gunpowder-traines, would easily be spied out, had Hypocrisie left them bare-faced. Trechery vnder this vizard thrusts into Court-reuels, nay, court counsels; and holds the torch to the sports, nay, the booke to serious consultations; deviseth aduise, plots with those that prouide best for the common wealth. Thus are all sins beholding to Hypocrisie: she maintaines them at her owne proper costs & charges.

2. It is the worst of sinnes, because it counterfeits all vertues: he that counterfeits the kings Coyne, is liable to death: if Hypocrisie find not death, and (*mortem sine morte*) death without death, for counterfeiting the King of heauens Seale manuell of grace, it speeds better then it merits. Vice is made Vertues ape in an Hypocrites practise. If he see *Chusi* run, this *Abimaaz* will outrun him: he mends his pace, but not his path: the good man goes slower, but will be at heauen before him: thus thriftinesse in a Saint, is counterfeited by niggardlinesse in an Hypocrite: bee thou charitable, behold he is bountifull, but not except thou may behold him: his vain-glorious pride shall emulate thy liberalitie: thou art good to the poore, he will be better to the rich: he followes the religious man a farre off, as *Peter* did *Christ*, but when hee comes to the crosse, he will deny him. Thus Hypocrisie can put bloud into your cheekes, (like the *Alipha*) and

and better your colours ; but you may bee sicke in your consciences, and almost dead at the heart, and (*non est medicamen in hortis*) there is no medicine in this drugsters shop can cure you.

3. An Hypocrite is a kind of honest Atheist: for his owne Good is his God: his heauen is vpon earth, & that not the ^a Peace of his Conscience, or ^b that kingdome of heauen, which may be in a soule lining on earth, but the secure peace of a worldly estate: he stands in awe of no iudge, but mans eye; that he obserues with as great respect, as *Dauid did the eyes of God*; if man takes notice, hee cares not, yet laughs at him for that notice, and kills his soule by that laughter: so *Pigmalion*-like, he dotes on his owne carued and painted peece: and perhaps dies *Zeuxis* death, who painting an old woman, and looking merrily on her, brake out into a laughter that killed him: if the world do not praise his doings, he is ready to challenge it, as the Iewes God, *wherefore haue we fasted, and thou seest it not?* he crosseth Christs precept: the ^d left hand must not be priue to the right hands charitie: hee dares not trust God with a pennie, except before a whole congregation of witnesses, least perhaps, God should denie the receipt.

4. An Hypocrite is hated of all, both God and man: the world hates thee, *Indas*, because thou retainest to Christ: Christ hates thee more because thou (but) onely retainest, and doest no faithfull seruice. The world cannot abide thee, thou Hypocrite: because thou professest godlinesse; God can worse abide thee: because thou dost no more than professe it. It had bin yet some pollicie, on the losse of the worlds fauour to keepe Gods: or if lost Gods, to haue (yet) kept in with the world: thou art not thy owne friend, to make them both thy enemies: miserable man, destitute of both refuges, shut out both from Gods & the worlds dores. Neyther God nor the Deuill loues thee, thou hast beene true to none of the both, &

F

yet

^a Phil. 4. 7.
^b Rom. 14. 17.

^c Esay 58. 3.
^d Mat. 6. 3.

a AG: 1. 25.

b Mat. 27. 4.

c Gen. 27. 45.

d Gen. 42. 36.

yet most false (of all) to thy selfe. So (this *white Devill*) *Indas*, that for the *Pharises* sake betrayed his master, & for the *Devils* sake betrayed himselfe, was in the end reiected of *Pharises* & master; and like a ball, tost by the rackets of contempt and shame, bandied from the *Pharises* to *Christ*, from *Christ* to the *Pharises*, from wall to wall, till he fell into the *Devils* hazard; not resting like a stone, till he came to his center, *ἐς τὸν τόπον τὸν ἰδίον* ^a into his owne place. Purposeth he to go to *Christ*? his own conscience giues him a repulsive answer: no ^b thou hast betrayed the innocent blond. Goes he to the chiefe *Priests* & *Elders*? cold comfort: what is that to us? see thou to that. Thus (your *ambodexter* proues at last *ambo sinister*) hee that plaies so long on both hands, hath no hand to help himselfe withall. This is the *Hypocrites* miserie; because he weares *Gods* liuery, the world will not be his mother; because his heart, habit, seruice, is sin-wedded, *God* will not be his father: he hath lost earth for heauens sake, & heauen for earths sake; and may complaine with *Rebeccaes* feare of her two sons; *why should I be deprined of you both in one day?* or as sorrowfull *Iacob* expostulated for his, *Me haue you robbed of my Children: Ioseph is not, and Simeon is not, and will you take Benjamin also? all these things are against me.* This may be the *Hypocrites* mournfull Dirge: *My hypocrisie hath robbed me of all my comforts: my Creator is lost, my Redeemer will not owne me; and will ye take away (my beloued Benjamin) the world also? all these things are against me.* Thus an open sinner is in better case than a dissembling Saint. There are few that seeme worse to others, then they are in themselves: yet I haue both read and heard of some, that haue with broken hearts, & mourning bowels sorrowed for themselves, as if they had beene reprobates; and not spared so to proclaime themselves, when yet their estate was good to godward, though they knew it not: perhaps their wickednes and ill life hath beene grievous, but their repentance gracious:

gratious: I may call these *blacke Saints*. The Hypocrite is neat and curious in his religious out-side, but the linings of his conscience, are as *filthy and polluted drags*: then I say still, a *blacke Saint* is better than a *white Deuill*.

5 Hypocrisie is like the Deuill, for he is a perfect hypocrite: so he begun with our first parents, to put out his apparant hornes in Paradise: *non moriemini*, *ye shall not die*: yet he knew this would kill them. An hypocrite then is the child of the Deuill, & (quoth *Time* the midwife) as like the father as it may possible looke: he is the *father of lyes*; & there is no lyer like the Hypocrite, for as *Peter* said to *Annanias*, *thou hast not lyed to men, but to God*. Nay, the hypocrite is his eldest son. Now, the priuiledge of primogeniture by the law, was to haue a *double portion*, wretched hypocrite in this eldership: (*Mat. 24. 51.*) Satan is called a *Prince*, & thus stands his monarchie, or rather Anarchie. The Deuill is King, the hypocrite his eldest son; the Vsurer his yonger; Atheists are his viceroyes in his seuerall prouinces, for his dominion is beyond the Turks for limits; Epicures are his Nobles: persecutors his Magistrates: Heretikes his Ministers: traytours his executioners: sin his law: the wicked his subjects: tyrannie his gouernment: Hell his Court, and damnation his wages. Of all these the Hypocrite is his eldest Sonne.

6 Lastly, an hypocrite is in greatest difficultie to be cured. Why should the Minister administer phisicke to him that is perfectly sound? or why should Christ giue his bloud to the righteous? Well may hee bee hurt and swell, swell and rankle, rankle and fester, fester and die, that wil not bewray his disease, least he betray his credit.

Stultorum incurata pudor malus ulcera celat.

A man of great *Profession*, little *Denotion*, is like a bodie so repugnantly composed, that he hath a hot liuer, and a cold stomacke: that which heates the stomacke, ouer-heats the liuer: that which cooles the liuer, over-

a Esay. 64. 6.

b Gen. 3. 4.

c Ioh. 8. 44.

d Act. 5. 4.

e Deut. 21. 17.
2. Chron. 21. 3.

f Iob. 16. 11.

and

Ephes. 2. 2.

Math. 9. 12. 13.

Her.

cooles the stomacke : so, exhortations, that warme his conscience, enflame his outward zeale : disswaſues to coole his hypocrisie, freeſe his deuotion : hee hath a flushing in his face, as if he had eaten fire : zeale burnes in his tongue, but come neere this gloeworme, and hee is cold, darke, squallid. Summer sweates in his face, winter freeſeth in his conſciēce: March, many forwards in his words, December in his actions: pepper is not more hot in the toagues end, nor more cold at heart: and (to borrow the words of our worthy Diuine and beſt Character) wee thinke him a Saint, hee thinkes himſelfe an Angell, flatterers make him a God, G O D knowes him a Deuill.

This is the *white Deuill* you will not thinke how glad I am, that I am rid of him: let him go; yet I muſt not let you go, till I haue perſwaded you to hate this monſter, to abhorre this Deuill. Alas! how forget wee (in theſe dayes) to build vp the Cedar worke of pietie, & learne only to paint it ouer with vermillio! we white & perget the walles of our profeſſion, but the rubbiſh & cobweb of ſin hang in the corners of our conſciences: take heede a Bible vnder your armes, will not excuſe a falſe conſcience in your boſoms: thinke not you ſadome the ſubſtance, when you embrace the ſhadow: ſo the fox ſeing ſweet-meats in the violl, licked the glaſſe, & thought he had the thing: the ignorant ſickman eats vp the phyſitians bill, in ſtead of the receipt contained in it. It is not a day of 7. nay an houre of 7. daies, the grudged parting with an almes to a fire, the cōuring of a paternoſter (for the heart only prayes) or once a yeare renewing thy acquaintance which God in the Sacrament, can priuiledge or keep impune: the iniuries, vſuries, periuries, frauds, ſlaunders, oppreſſions, luſts, blaſphemies. Beware of this *white Deuill*, leſt your portion be with the in hel, whoſe ſociety you wold deſie on earth, * *God ſhall ſmite thee, thou painted wall;* and waſh off thy vermillion-dye

Ierem. 21.

2 Act. 23. 3.

dyewith the riuers of brimston, You haue read of some that heard Christ preach in their pulpits, feasted at his cōmunion table, cast out deuils in his name, yet not admitted: whiles they wrought miracles, not good works, cast out deuils from others, not sins from themselues, they misse of entrance. Goe then and solace thy selfe in thy bodily deuotion, thou hearest, readest, receauest, relieuest; where is thy conscience, thy heart, thy spirit? God asks not for thy liuery, but thy seruice: he knowes none by their confessiō, but by their conuersation. Your lookes are the obiects of stranger eyes, your liues of your neighbours, your consciences of your own, all of Gods. Do not *Ixion*-like take a cloud of *Iuno*, a mist of presumption for a sound and solide faith: more can say the Creede, than vnderstand it, more feele it than practise it. Go into your grounds in the dead of winter, & of two naked and destitute trees, you know not which is the sound, which the doted: the summer will giue Christs marke: *By their fruits you shall know them.*

Luk. 13. 26.

Mat. 7. 16.

I speake not to discourage your zeale, but to harden it but to better it. Your zeale goes through the world, ye worthy Citizens: Who builds hospitals? the Citie. Who is liberall to the distressed Gospell? the Citie. Who is euer faithfull to the Crowne? the Citie. Beloued: your works are good; oh do not loose their reward through hypocrisie. I am not bitter, but charitable: I would fain put you into the Chariot of grace with *Elias*, and onely wish you to put off this *Mantle*. Oh that it lay in my power to preuaile with your affections, as well as your iudgements: you loose all your goodnes, if your hearts be not right: the ostentation of man shall meet with the detestation of God. You loose your attention now, if your zeale be in your eye, more than heart. You loose your prayers, if when the ground hath your knee, the world hath your conscience; as if you had two gods: one for Sundayes, another for worke-daies; one for the

2 King 2. 13.

Church, another for the *Change*. You loose your charity whiles you giue glosingly, illiberally, too late: not a window you haue crected, but must beare your names: but some of you rob *Peter* to pay *Paul*: take *Tenths* from the Church, & giue not the poore the *Twentiths* of them. It is not seasonable, nor reasonable charity, to vndo whole townes by your vsuries, enclosings, oppressions, impropriations; and for a kind expiation, to giue three or foure the yeerely pension of twenty marks: an Almes house is not so big as a village, nor thy superfluitie whereout thou giuest, like their necessity whereout thou extortest: he is but poorely charitable, that hauing made a hundred beggars, relieues two. You loose all your pious obseruation, whiles you loose your integrity: your solemne cēfuring mourning for the times euil, whiles your selues are the euil cause therof: your counterfet sorrow for the sins of your youth, whiles the sinnes of your age are worse; your casting salt and brine of reproofe at others faults, whiles your owne harts are most vnseasoned; al these artificial whitings, are but thrifty leasings, sick healths, bitter sweetes, and more pleasing deaths. Cast then away this bane of Religion, hipocrisie; this candle with a great wicke and no tallow, that often goes out quickly, neuer without stench: this faire, flattering *white Deuil*. How wel haue we bestowed this paines, I in speaking, you in hearing, if this Deuill be cast out of your consciences, out of your cōuersations? It wil leaue some prints behind it in the best, but blesse not your selues in it, and God shall blesse you from it: *Amen*.

2 Affirmative

His meaning.

The affirmative part of Gods censure, stands next to our speech: Describing his, 1. meaning 2. meanes 3. maintenance. His meaning was to be a theefe, and sharke for himselfe, though his pretence pleaded (*forma pauperis*) in the behalfe, of the poore. Hee might, perhaps, stand vpon his honesty, and rather than loose his credit striue to purge himselfe by his suspectles neighbours: but

but there need no further Iury passe vpon him, God hath giuen testimonie, and his witnesse is beyond exception, *Iudas is a theefe*. A theefe: who saw him steale? hee that hath now condemned him for his paines, Indeed the world did not so take him, his reputation was good enough: yet hee was a theefe, a crafty, cunning, cheating theefe.

Ioh. 13. 29.

There are two sorts of theeues: publike ones, that either with a violent hand take away the passengers mony or rob the house at midnight: whose church is the highway: there they pray (not to God, but) on men: their dwelling, like *Cains*, very vnsecure: they stand vpon thorns whiles they stand vpon certainties: Their refuge is a wood, the instrument of their vocation a sword: of these some are land-theeues, some sea-theeues: all roaue on the sea of this world, & most commonly suffer shipwrack, some in the deepe: some on a hill. I will say litle of these as not pertinent to my text, but leaue them to the Iurie: And speak of theeues like *Iudas*, secret robbers that do more mischief with lesse danger to themselves. These ride in the open streetes, whiles the other lurke in close woods. And to reason, for these private theeues are in greater hazard of damnation: the graue exhortations of the iudge, the serious counsel of the assistant minister, together with the sight of present death, & the necessity of an instant account with god, works strongly on a publike theeus conscience, all which the theefe private neither hath, nor hath need off in the generall thought. The publike theefe wants but apprehension, but this private theefe needs discouerie: for they lie close as *treason*, dig low like *pioners*, and though they be as familiar with vs, as *familiars*, they seeme stranger than the *Indians*.

To define this manner of theeus: A private theefe is he, that without danger of law robs his neighbour; that sets a good face on the matter, & hath some profession to countenance it: a iustificable cloke hides a damnable fraud,

a trade, a profession, a misterie, like a *Rome-harted Protestant*, hides this *Deuillish Seminary* vnder his roose without suspicion. To say truth most of our professiō (thanks to ill professors) are so confounded with sins, as if there went but a paire of sheeres betweene them: nay, they can scarce be distinguished: you shall not easily discern betweene a hot, furious professor, and an Hypocrite; betweene a couetous man and a theefe; betweene a courtier and an aspirer; betweene a gallant & a swearer; betweene an officer, & a bribe-taker, betweene a seruitour & a parasite: betweene Farmers & poore grinders: betweene Gentlemen and pleasure-louers: betweene great men & mad-men: betweene a tradesman and a fraudesman: betweene a monied man and a vsurer; betweene an vsurer and the Deuill. In many Arts the more skilfull, the more il-full: for now adayes: *armis pollentior astus*: fraud goes beyond force: this makes Lawyers richer than souldiers, vsurers than Lawyers, the Deuill than all. The old Lyon (saith the Fable) when his nimble dayes were ouer, and he could no longer pray by violence, kept his den, with a fained licknelle: the suspectles beasts drawn thither to a dutifull visitation, thus became his pray: *cunning* serued his turne, when *canning* did no good. The world, whiles it was yong, was simple, honest, plain-dealing: Gentlemen then delued in the ground, now the soles of their feet must not touch it: then they drunke water, now wine wil not serue, except to drunkennes: the they kept sheepe, now they scorne to weare the wooll; then ^a *Iacob* returned the mony in the sacks mouth, now we are ready to steale it & put it in. *Plain-dealing* is dead, & what we most lament, died without issue. Vertue had but a short raigne, and was soone deposed: all the examples of sinne in the Bible are newly acted ouer againe, & the interest exceeds the principall, the counterpaine the originall. The Apostacy, now, holds vs in our manners: we leaue God for man, for *Mammon*. Once, *Orbis ingemuit*,

a Gen. 53. 12.

ingemuit factum se videns Arrianum; the world gioned,
 seeing it selfe made an *Arrian*: It may now gion worse,
factum se videns Machiavellum, seeing it selfe made a Ma-
 chiuell: *nisi Deus opem praestet, deperire mundum restat.*
 Griued deuotion had neuer more cause to sing, *Mun-*
dum dolens circuiui; *fidem undiq; quassui*, &c.

The world I compassed about,
 Faith and honesty to find out:
 But Countrie, Cittie, Court, and all,
 Thrust poore deuotion to the wall:
 The Lawyer, Courtier, Marchant, Clowne,
 Haue beaten poore deuotion downe:
 All wound her; till for lacke of breath,
 Fainting Deuotion bleeds to death.

But I am to deale with none but theeues, & those pri-
 uate ones: & because *Iudas* is the precedent, I will begin
 with him, that is most like him: according to the pro-
 verbe, which the *Græcians* had of *Philo Iudeus*: (*ἢ Πλά-*
των Φιλονίζει: ἢ Φίλων Πλατωνίζει: *ant Plato Philonem se-*
quitur, ant Platonem Philo.) Either *Plato* followed *Philo*,
 or *Philo* imitated *Plato*. Let me onely change the names:
 Either *Iudas* played the Pope, or the Pope playes the *Iudas*.
 This is the most subtle theefe of the world, and robbes
 all Christendome vnder a good colour: who can say he
 hath a blacke eye, or a light finger? for experience hath
 taught him, that *cui pellis Leonina non sufficit, vulpina est*
assuenda: when the Lyons skin cannot threat, the fox-
 es skin can cheat. Pope *Alexander* was a beast, that ha-
 ving entred like a *Foxe*, he must needs raigne like a *Ly-*
on, worthy he was to die like a dog: for, *vis consilij experts,*
mole ruit sua, power without pollicie, is like a peece with-
 out powder: many a Pope sings that common Ballad of
 hell: *Ingenio perij, qui miser ipse meo*: Wit, whether wilt
 thou? woe is me: my wit hath wrought my miserie.

To say truth, their Religion is nothing in the circum-
 stance but craft: & pollicie maintaines their *Hierarchie*;

G

as

Ier. in cat.
script. Eccle.

Ouid.

Luke 2. 1.

as *Iudas* subtilty made him rich. *Iudas* was put in trust with a great deale of the Devils businette; yet not more than the *Pope*. *Iudas* pretended the poore and robbed them: and doth not the *Pope* thinke you? Are there no almes boxes rifled and emptied into the *Popes* treasure? Our Fathers say that the poore gaue Peter-pence to the *Pope*, but our grand-fathers cannot tell vs that the *Pope* gaue Caesar-pence to the poore: did not he sit in the holy chayre, (as *Augustus Caesar* in his imperiall throne) and cause the whole Christian world to be taxed: and what? did they freely giue it? no, a taxation forced it; what right then had the *Pope* to it? iust as much as *Iudas* had to his masters money? was hee not then a theefe? yet, what need a rich man be a theefe: the *Pope* is rich, and needs must, for his commings in be great: he hath rent out of heauen, rent out of hell, rent out of Purgatory: but more sacks come to his mill out of Purgatory, than out of hell & heauen too; & for his toling, let the world iudge: therefore saith Bishop *Jewel*, hee would be content to loose hell & heauen too, to saue his Purgatory. Some by pardons he preuents from hell; some by Indulgences, he lifts vp to heauen; & infinit by ransomes from Purgatory: not a iot without money: *crucis, altaria, Christum*: he selles Christs crosse, Christs bloud, Christs selfe; all for money. Nay, he hath rent from the very Stewes, a hell aboue ground, and swels his coffers by the sins of the people: he suffers a price to be set on damnation; and maintaines lust to goe to Law for her owne; giues whoredome a toleration vnder his seale: that Lust, the Son of Idlenesse, hath free accesse to Libertie the daughter of Pride.

Iudas was a great statesman in the Devils Conimonwealth; for he bore foure maine offices: eyther he begged them shamefully, or he bought them bribingly, or else *Belschub* saw desert in him, & gaue him them gratis, for his good parts: for *Iudas* was his white boy, hee was

was, 1. an hypocrite, 2. a theefe, 3. a traytor, 4. a murderer. Yet the *Pope* shall vie offices with him, and win the game too for pluralitie. The *Pope* sits in the holy chayre, yet a Deuill: Periurie, Sodomie, Sorcerie, Homicide, Parricide, Patricide, Treason, Murder, &c. are many and essentiall things to the *Pope*. He is not content to be *Steward*, but he must be *Vicar*, nay, indeed Lord himselfe: for what can *Christ* doe, and the *Pope* cannot doe? *Indas* was no bodie to him. He hath stolne *Truths* garment, and put it on *Errors* backe, turning poore *Truth* naked out of doores: he hath altered the primitiue institutions, & adulterated Gods sacred lawes; maintaining *vagas libidines*: he steales the hearts of Subjects from their Soueraignes, by stealing fidelity from the hearts of subiects: & would steale the crowne frō the kings head, and all vnder the shadow of religion. This is a theefe; a notable, a notorious theefe, but let him goe: I hope he is knowne well inough, and euery true man will blesse himselfe out of his way.

I come to our selues: there are many kinds of priuate Theeues in both the houses of *Israell* and *Aaron*: in *foro & choro*, in change & Chancell: Common wealth and Church. I can taxe no mans person: if I could, I would abhorre it, or were worthy to be abhorred: the Sins of our *Times* are the *Theeues*, I would arraigne, testifie against, condemne, haue executed: the persons I would haue saued in the day of the Lord *Iesus*.

I If there be any Magistrates (into whose mouthes God hath put the determination of doubts: & the distribution of right into their hands:) that suffer popularitie, partialitie, passion to rule, ouer-rule their iudgements, these are priuate theeues: they rob the poore man of his iust cause, & equities reliefe, and no law can touch them for it: thus may causes go, not according to right, but friendship: as *Themisticles* boy could say, *As I will, the whole Senate will*: for as I will, my mother will: as

my mother wil; my father wil; as my father wil, the whole Senate will. Thus as a groom of the chamber, a Secretary of the closet, or a porter of the gate will, the cause must goe: this is horrible theft, though not arraignable: hence a knot is found in a bulrush: delay shifts off the day of hearing: a good paint is set on a foule pastboard: circumstances are shuffled from the barre: the Sun of truth is clouded: the poore confident plaintife goes home undone: his moanes, his groanes are vented vp to heauen: the iust God sees and suffers it: but hee will one day iudge that Iudge. Who can indite this theefe? what law may passe on him? what Iurie can find him? what Iudge can fine him? none on earth: there is a bar he shall not escape: if there be any such, (as I trust there is not) they are theeves.

2 If there bee any Lawyer, that takes fees on both hands, one to speake, another to hold his peace: as (*Demosthenes* answered his bragging fellow Lawyer) this is a theefe, though the law doth not call him so: a mercenary tongue and a money spel'd conscience. that vndertakes the defence of things knowne to his own hart to be vniust, is onely proper to a theefe: a double theefe, he robs both sides: the aduers part in pleading against the truth his owne client in drawing him on to his further damage. If this be not, as the Roman complained, *latrocinium in foro*, theeuery in the Hall, there is none: happy *Westminster* hall, if thou wert freed from this kind of cutpurses. If no plummetts, except of vnreasonable weight can set the wheelles of their tongues a going and then if a golden addition can make the hammer strike to our pleasure: if they keepe their eares and mouths shut, till their purses be full: and will not vnderstand a cause till they feele it: if they shuffle difficulties into plainnesse, & trip vp the Lawes heeles with tricks: if they Surgion-like keepe the Clients disease from healing, till he hath no more mony for salue: then to speake in their owne language,

language, *Nouerint vniuersi*, Be it knowne to all men by these presents that these are theeues: though I could wish rather, that *Nouerint ipsi* they would know it themselves, and reforme this deformity.

3 If there be any officer, that walkes with vnwashen hands, I meane: with fowle fingers of bribery, he is a theef: be the matter penall or capitall, if a bribe can pick Iustices lock, & plead against the innocent, or for himselfe, being nocent, & preuaile, this is theft. Theft? who is robbed? the giuer? doth not the freedome of his will transfer a right of the gift to the receiuer? no; for it is voluntarie or willing will: but as a man giues his purse to the ouer-mastring thiefe, rather than adventures his life: so this his bribe, rather than indanger his cause: shall I say the thiefe hath as much right to the purse, as the officer to the bribe: & they are both, though not equally palpable, yet equally culpable theeues. Is the giuer innocent or nocent? innocent, and shall not innocence haue her right without a bribe? nocent: & shall gold conceale his fault, or cancell his punishment? Dost thou not know whether, & wilt thou blind thy selfe before hand with a bribe? for bribes are like dust thrown in the eies of Iustice, that she cannot without paine look on the sun-shine of truth. Though a second to thy selfe receiue the, wife or friend, by thy allowance, they are but stolne goods, coles of fire put in the rooffe of thy house: *for fire shall deuour the houses of bribes*. And ther haue bin many houses built by report, the first stone of whose foundation was hewen out of the quarry of bribery. These are theeues.

a Iob. 15. 34.

4 There is *theeuery* too among Tradesmen: and who would thinke it? many (they say) rob vs, but wee rob none: yes, but they thinke that (*verba laetis* will countenance *fraudem in factis*) smooth words will smother rough deeds. This web of theft is many waies wouen in a shop or a warehouse, but three especially.

1 By a false weight, and no true measure, whose con-

Deut. 25. 13.

Prou. 14. 1.

Iob. 29. 15.

tent or extent is not iustificable by law; or the cunning conueyances in waighing or meating: such as cheat the buyer: are not these pretty tricks to pick mens purses? the French word hath well exprest them: they are *Liegerdumaines*. Now had I not as good loose my purse on *Salisburie plaine*, as in *London Exchange*? is my losse the lesse, because violence forbears and craft pickes my purse? The high-way theefe: is not greater abomination to God, than the shop-theefe: and for man, the last is more dangerous: the other we knowingly flie; but this laughs vs in the face, whiles he robs vs.

2 By insufficient wares, which yet with a darkewindow and an impudent tongue, will appeare good to the buyers eye and eare too. Sophistrie is now fled from the schooles into shops: from disputation to marchandizing: he is a silly tradesman that cannot sophisticate his wares, as well as he hath done his conscience; and weare his tongue with protestations, barer than trees in Autumne, the head of old age, or the liuings of Church-men. Oathes indeed sinell too ranke of infidelity; marry, wee are Protestants, and protest away our soules: there is no other way to put off bad wares, and put vp good monies: are not these *theeues*?

3 By playing, or rather praying, vpon mens necessities: they must haue the commodity, therefore set the dice on them: *vox latronis*: the aduantage taken of a mans necessity is a trick of a worse Deuill than *Iudas*: Thou shouldest rather be like *Iob*, a foot to lame necessity, and not take away his crutch: or perhaps God hath put more wit into thy braines, than his, thou seest further into the bargaine: and therefore takest opportunitie to abuse his plainnes: thou seruest thy selfe in gaine, not him in loue: thou maiest, and laugh at the law: but there is a law thou hast transgressed, that, without Iesus Christ, shall condemne thee to hell.

Goe now, and applaud your selues ye sons of fraud,
that

that eagle-eyed scrupulosity cannot find you faulty, nor the Lyon-handed law touch you, please your selues in your securitie. You practise belike behind the hangings, and come not on the publike stage of Iniurie: yet you are not free from spectators: *testante Numine, homine, Demone*: God, Man, Angels, Devils shall witness against you: *ex cordibus, ex codicibus*: by your harts, by your bookes God shall iudge you. Iniury is often in the one, periurie in the other: the great iustice will not put it vp: they shall be conuicted *theeves*.

5 There are theeves crope into the Church too; or rather they inroach on the church; for ministers cannot now play the theeves with their livings, they haue nothing left to steale: but there are secret *Indasses*, can make shift to do it. *Difficilis magni custodia census*. The Eagles flock to a carkeis, & theeves hanker about rich doores: at the dispersion of Church livings, they cried as the *Babylonians, to the spoile, to the spoile*. The Church was once rich, but it was (*diebis illis*) in the golden time when honesty went in good clothes; & ostentatio durst not giue religion the check-mate: now they plead prescription, & proue them their own by long possession. I do not taxe all those for priuate theeves, that hold in their hands; lands and possessions that were once the Churches: but those that withhold such as are due to Church-men. Their estates were once taken away by (more than) Gods (meere) sufferance, for a iust punishment of their idlnes, Idolatry, & lusts: sure there is some *Achanisme* in the Campe of the *Leuits*, that makes this plague-sore to run still: there is some disobedient and fugitiue *Ionasses* that thus totter our ship. I complain not that *claustra* are turned into *castra*: Abbeyes, into gentlemen houses: places of monition, to places of munitio: but that men rob (*aram dominicam*) Gods house, to furnish (*haram domesticam*) their own house: this is theft, & sacrilegious theft: a succession of theft: for the fingers

Beza

of the sonnes, are now heauier than the loynes of their fathers: those were (*improbi Papista*) wicked papists, and these are (*improbi rapista*) vngodly robbers.

Aug.

This is a monstrous theft, and so exceeding all thefts, as (*non nisi in deum fieri potest*) it can bee committed against none but God. When *Scipio* robbed the temple of *Tholossa*, there was not a man, that caried away any of the gold, who euer prospered after it: & I pray you tell me, how many haue thrived with the goods of the Church? they go from man to man without rest, like the Arke among the *Philistines*, which was remoued from *Ashdod*, to *Gath*, from *Gath* to *Ekron*, as if it could finde no place to rest in, but vexed the people that kept it, till it returned to the olde seat in *Israel*: oftentimes these goods left by Gentlemen to their heires, prooue gangrenes to their whole estates; & ^b house is ioyned to house so fast, Gods house to their owne, that the fire, which begins at the one consumes the other: as the Eagle, that stole a peece of meat from the Altar, caried a cole with it that set her nest on fire. I am perswaded many a house of bloud in England, had stood at this houre, had not the forced springs of impropriations turned their foundation to a quagmire. In all your knowledge, thinke but on a Church-robbers heire, that euer thrived to the third generation: yet alas! horror to my bones, and shame to my speech! there are not wanting among our selues, that giue encouragement to these theeves: and without questiō, many a man, so well otherwise disposed would haue beene reclaimed from this sin, but for their distinctions of competencies: I appeale to their consciences, there is not an humorist living, that in heart thinkes so or would for-bear their reprove, were he not well provided for. These are the ^c Foxes, that content not themselves to steale the Grapes, but they must forrage the Vine: thus yet still is ^b Gods house made a den of Theeves: without enuie or partialitie they are theeves.

a 1. Sam. 5.

b Esay. 5. 8.

c Cant. 2. 15.

d Math. 23. 13.

6 There

6 There is more store of theeues yet : couetous Land-Lords, that stretch their rents on the tenter-hooks of an euill conscience, & swell their coffers by vndooing their poore tenants : these sit close, and stare the law in the face, yet by their leaue they are theeues : I doe not denie the improuement of old rents, so it be done with old minds, I meane, our fore-fathers charity : but with the Deuill, to set right vpon the pinacles, and pitch so high a prize of our lands, that it straines the tenants heart-bloud to reach it, is theft, and killing theft. What all their immoderate toyle, broken sleepes, sore labours can get, with a miserable diet to themselues, not being able to spare a morsell of bread to others, is a pray to the land-lords rapine: this is to rob their estates, grind their faces, sucke their blouds. These are theeues.

7 Ingrossers; that hoord vp commodities, and by stopping their propagation rayse the price : these are theeues. Many block-houses in the Cittie, Monopolies in the Court, Garners in the Country, can testifie, there are now such theeues abroad: we complaine of a dearth: sure the heauens are too mercifull to vs, that are so vnmercifull one to another: scarcity comes without Gods sending: who brings it then? euen the Devill & his brokers, engrossing misers. The common wealth may often blow her nayles, vnles she sit by an engrossers fire: her limbs may be faint with hunger, vnlesse shee buy grain at an engrossers price. I confesse this is a sin, which the Law takes notice of, but not in the full nature, as theft. The pick-purse (in my opinio) doth not so much hurt, as this generall robber; for they robbe millions. These do not with *Ioseph*, buy vp the superfluity of plenty, to preuent a dearth; but hoord vp the store of plenty, to procure a dearth: rebels to god, trespassers to nature, theeues to the common wealth: if these were apprehended and punished, neither Cittie nor Country should complaine as they doe. Meane time, the peoples curse

Prou. 5. 26.

is vpon them, and I doubt not but Gods plague will followit : if repentance turne it not away : till when, they are priuate theeues.

a Esay. 5. 8.

8 Inclosers; that pretend a distinction of possessions, a preservation of woods, indeed to make better & broader their owne territories, and to steale from the poore commons; these are horrible theeues. The poore mans beast is his maintenance, his substance, his life, to take food from his beast, is to take the beasts food from his bellie : so hee that incloseth Commons is a monstrous theefe, for he steales away the poore mans liuing & life; hence many a Cottager, nay perhaps Farmer, is faine (as the Indians do to Deuils) to sacrifice to the Lord of the soyle, a yeerely bribe for a *ne noceat*. For though the law forbids such inclosures : yet (*quid fieri non debet, factum valet*) when they are once ditcht in, say the law what it will, I see no throwing out : force beares out, what fraud hath borne in; let the neuer open their mouths to plead the Common-wealths benefit : they intend it as much as *Indas* did, when he spake for the poore : no they are theeues, the bane of the common good; the surfet of the land, the scourge of the poore: good onely to theselues; and that in opinion onely : for they do it, *to dwell alone*, and they dwell alone indeed, for neither God nor good Angell keeps them company, & for a good conscience it cannot get thorow their quicksets. These are theeues, though they haue inclosed their theft, to keepe the law out, and their wickednesse in : yet the day shall come, their lands shall bee throwne out, their liues throwne out, their soules throwne out : their lands out of their possessions, their liues out of their bodies, their soules out of heauen; except repentance and restitution preuaile with the great Iudge for their pardon : meane time, they are theeues.

9 Many Tap-house-keepers, Tauerners, Victuallers, which the prouicēt care of our worthy magistrates hath

now

now done well to restraine: if at least this *Hidraes* heads doe not multiplie. I do not speake to annihilate the professiō: they may be honest men, & doubtlesse some are, which liue in this ranke: but if many of them should not chop away a good conscience for money, drunkennesse should neuer be so welcome to their dores. The dissolute wretch sits there securely, and buyes his owne sicknesse with great expence: which would preserue the health of his poore wife and children at home: that lamentable mone for bread, whils he lauisheth al in drinke. Thus the pot robs him of his wit, he robs himselfe of grace, and the victualler robs him of his money. This theft might yet be borne: but the Common-wealth is here robbed too. Drunkennesse makes so quicke riddance of the Ale, that this rayseth the price of Mault: and the good sale of Mault, rayseth the price of Bailey: thus is the Land distressed, the poores bread is dissolved into the drunkards cup; the markets are hoyled vp, if the poore cannot reach the price, the Mault master will, he can vtter it to the Tap-house; & the Tap-house is sure of her old friend drunkennesse: thus theft sits close in a drinking roome, and robs all that sayle into that coast. I confesse, they are (most of the) bound to suffer no drunkennesse in their houses. yet they secretly acknowledge, that if it were not for drunkēnes, they might shut vp their dores, as vtterly vnable to pay their rents. These are theeues,

Three theeues
will mee.

10 Flatterers, that eate like moths into liberall mens coats, the bane of Greatnes, are theeues, not to be forgotten in this catalogue. These rob many a great man of his goodnes, & make him rob the common-wealth of her happinesse. Doth his Lord want money? he puts into his head, such fines to be lewyed, such grounds inclosed, such rents improued. Be his maintainers courtes neuer so foule, either he furthers the or he smothers them: sin hath not a more impudent bawd, nor his master a more impious theefe, nor the Common-wealth a

more sucking horse-leach . He would raise himselfe by his Great-one, and cannot contrive it, but by the ruine of others. He robs the flattered of his goods, of his grace of his time, of his freedome, of his soule: is not this a thiefe? *beneficia, veneficia*: all their good is poyson. They are *Dominis arrisores, rrip, arrosores*: their Masters Spaniels, the Common-wealths wolues, put them in your Paternoster, let them neuer come in your Creed: pray for them, but trust them no more than theeues.

II There is another nest of theeues more in this Citie, Brokers and breakers: I conioyne them in my description, for the likenesse of their condition, Brokers, that will vpon a good pawne lend money to a Diuell: whose Extortion, by report is monstrous; & such as to find in men is improbable, in Christiā impossible: the very vermin of the earth. Indeed man had a poore beginning; we are the sons of *Adam*, *Adam* of dust, dust of deformity, deformity of nothing; yet made by God: but these are bread like monsters, of the corruption of nature & wicked manners; & carry the Devils cognisance: for Breakers, such as necessity compels to it, I censure not: if they desire with all their harts to satisfie the vtmost farthing & cannot: God will then accept votall restitution for totall restitution: that which is affected, for that which is effected: *the will for the deed*: & in those, debt is not (as the vulgar speech is) deadly sin: a fore it may bee, no sin. But they that with a purpose of deceit, get goods into their hāds in trust, & thē without need hide their heads, are theeues: for the intent to steale in their minds directed their iniurious hāds. The Law arraigns them not, the iudgement seat of God shall not acquite them. These steale more quickly and with security, than a high-way robber all his life time, & that in perpetuall danger: It is but passing their words, allowing a good price, conuaying home the wares, and on a sudden diue vnder the waters: a close concealment shall

shall saue the five hundred pound in a thousand. They liue vpon others sweat, fare richly vpon others meat, and the debter is often made a Gentleman: when the Creditour is made a beggar.

Such false *Gibeonites* in rich Scriueners: their vnfaithfulnesse hath banished all trust and fidelity. Time was, that *Nouerint* *univerſi* was vnborne, the Lawyer himself knew not what an obligation meant. Security stood on no other legs, but promises, and those were so sound, that they neuer failed their burden: but *Time* adulterating with the hailot *Fraud*, begot a brood of *Nouerints*: and but for these shackles debt would often shew credit a light paire of heeles. Therefore now (*plus creditur annulis, quam animis*) there is more faith giuen to mens seales, than to their soules. *Owe nothing but loue*: saith the Apostle: all owe this, but few pay it: or if they do, it is in crackt money, not currant in Gods Exchequer: for our loue is dissimulation, and our charity is (not cold, but) dead. But these bankrouts, of both wealth and honesty, owe all things but loue, & more than euer they meane to pay, though you giue them time till Domeſ-day. These are Theeues.

12 The twelfth and last sort of theeues (to make vp the iust dozē) are the vsurers. This is a priuat thief like *Indas*, and for the bag like *Indas*, which he steales from Chriſt like *Indas*, or rather from Christians, that haue more need, and therefore worse than *Indas*. This is a man made out of wax: his *Pater-noster* is a *Pawne*: his *Creed* is the condition of this obligation: his religion is all religion: a binding of others to himselfe: of himselfe to the Deuill: for looke how far any of the former theeues haue ventured to hell, the vsurer goes a foot further by the standard. The Poet exclaimes against this sinne.

Hinc usura vorax, avidumq; in tempore fœnus, &c.

Describing in that one line, the names and nature of vsury. *Fœnus, quasi fœtus*: It is a teeming thing, euer with child,

Sen.

Rom. 13. 8.

Toredo,

a Ezek. 22. 22.

Vers. 3.

b Eph. 5. 6.

child, pregnant, and multiplying: money is an vnfruitfull thing by nature, made onely for commutation: it is a *præter-naturall* thing, it should engender money: this is *monstrosus partus*, a prodigious birth. *Vsura, quasi propter usum rei*. The nature of it is wholly deuouring: their money to necessity is like cold water to a hot ague, that for a time refresheth, but prolongs the disease. The vsurer is like the worme we call the timber-worme; which is wonderfull soft to touch, but hath teeth so hard, that it eats timber: but the vsurer eats timber & stones too. The Prophet hedgeth it in, betweene *Bribery & Extortion*: * *In thee haue they taken gifts to shed blood: thou hast taken vsury and increase: and thou hast greedily gained of thy neighbours by Extortion; & hast forgotten me, saith the Lord: Therefore I haue smitten my hands at thy dishonest gaine, &c.* You heare Gods opinion of it. Beware this dishonest gaine: take heed least this casting your money into a *Banke*, cast not vp a *Banke* against you: when you haue found out the fairest *prætexts* for it, Gods iustice shall strike off all: ^b *let no man deceiue you with vaine words for, for such things Gods wrath will fall on the Children of disobedience*. Infinite colors, mitigations euasions, distinctions are inuēted, to countenance on earth, heauen-exploded vsurie: God shall then frustrate all, when he powres his wrath on the naked consciēce. God saith, *Thou shalt not take vsurie*: goe now study paintings, excuses, apologies dispute the matter with God: hell fire shall decide the question. I haue no other trade to liue on, but vsury: onely the Deuill first made vsury a trade. But can this plea in the theefe (*I haue no other trade to liue on but stealing*) protect and secure him from the gallows?

The vsurer then is a theefe: nay a double theefe, as the old Roman law censured them; that charged the theefe with restitution double, the vsurer with foure-fold: concluding him a double theefe. Theeues steale sometimes, vsurers alwaies, Theeues steal for necessity, vsurers with-

out

out need. The vsurer wounds deeper with a peece of paper, than the robber with a sword; many a yong gentleman, newly broke out of the cage of wardship, or blessed with the first Sun-shine of his one-and-twenty: goes from the vigilancie of a restraining Gouvernor, into the tempting hands of a mercilesse vsurer, as if hee came out of Gods blessing into the warm Sun. Many a man, that comes to his lands, ere hee comes to his wits, or experiēce of their villany, is so let blood in his estate by vsury, that he neuer proues his owne man againe.

Either prodigality, or penury, or dissembled riches, borrow on vsury: to racke the poore with ouer-puls, al (but Devils) hold monstrous: to lend the prodigal, is wicked enough, for it feedes his issue with ill humors, and puts *Stibium* into his broth, who was earst sicke of the vomiting disease, & could not digest his (Fathers ill-gotten) Patrimony. For the rich that dissemble pouerty, to borrow on vsury, (*for there is that maketh himselfe poore and hath great riches*) they doe it, either to defeat creditors, or to auoid taxations & subsidies, or some such sinister respects. The Gentleman that borroweth on vsury, by racking his rents makes his Tenants pay his vsury. The Farmer so borrowing, by inhauncing his corne, makes the poore pay his vsury. The Trades-man, raiseth his wares, that the buier must pay his vsury. I will not tax euery borrower: it is lawfull to suffer iniury, thogh not to offer it: & it is no sin for the true man to giue his purse to the theefe, whē he cānot chuse. To redeem his lands, liberty, life, he may (as I suppose) giue interest; but not for meer gaine onely which he may get by that wicked money; lest he encourage the vsurer; for a receiuer vp-holds, a thief. This is the priuy-pocket, whos death is the more grievous becaus he is repriued, till the last sessions: a gibbet is built in hel for him, & al the gold in the world cannot purchase a pardon. I know there is mercy in *Christs* blood to any repentant & beleeuing sinner, but

PROV. 13. 7.

Aug.

2. Chron. 35. 9.

(excepted *Zachens*) shew me the vsurer that repents: for as *humility* is the repentance of *pride*, & *abstinēce* the repentance of *surfet*, so is *restitutio* the repentance of *vsury*: he that restores not, repēt not his vsury: & then (*non remittitur peccatū, nisi restituatur ablatum*) the sin is retained, till the gaines of vsury be restored. This is (*durus sermo, sed verus sermo*) a hard saying, but true: then we may giue al; do, if they be so gotten: *Dabit Deus meliora, maiora plura*: God will giue better things, God will giue greater things, God will giue more things: as the Prophet to *Amasiah*: *The Lord is able to giue thee more than this.*

Thus I haue discovered by occasion of *Indas* some priuy theeues: if without thanks, yet not without conscience; if without profit, yet not without purpose of profite. Indeed these are the sins, which I vowed with my selfe to reprove; not that others haue not done it, or not done it better then I frō this place: I acknowledge both freely; yet could I not pas this secret theefe *Indas*, without discovering his companions, or (as it were) breaking open the knot of theeues, which vnder allowed pretences, are arrant cut-purses to the common-wealth. How to punish, how to restraine, I meddle not: it is enough to discharge my conscience, that I haue endeouored to make the sins hatefull to the trespassers, to the trespassers: *Deus tam faciat commodum, quam fecit accommodum*: God make it as preualent, as (I am sure) it is pertinent.

Giue me leaue, yet ere I leaue, to speake a word of the Bag, first, his meanes, and secondly, his maintenance. I will ioyne them together, a fit and a fat bootie makes a theefe. *Indas* hath got the bag, and the bag hath got *Indas*: he could not carry it, but hee must take it light enough for his carriage: he empties it into his owne coffer, as many Stewards rise by their good Lord & Masters fall. *Indas* meanes to be a theefe, & Sathan meanes to fit him with a bootie: for after he had once wrought iourney-worke with the Deuill, he shal not want worke, and

His meanes, &
his maintenance

1. The bag gaue
him meanes.

2. And that you
might not thinke
it was emptie,
that which was
put therein gaue
him mainte-
nance.

and a subiect to worke on. I will limit my remayning spech to these three heads. First the difficulty, to beare the bagge, and not to be couetous. Secondly the vsuall incidency of the bagge to the worst men. Thirdly, the progresse of sinne; onely faint not in this last act.

I It is hard to beare the bag, and not to be couetous: *Indas* is Bursler, & hee shuts himselfe into his pouch: the more he hath the more he couets: the Apostles, that wanted money, are not so hauing: *Indas* hath the bag, and yet he must haue more, or he will filch it. So impossible is it, that these outward things should satisfie the heart of man, *Soli habent omnia, qui habent habentem omnia*, they alone possesse all things, that possesse the possessor of all things. The nature of true content, is to fill all the chinkes of our desires, as the wax doth the seale: None can do this but god, for (as it is well obserued) the world is round; mans Heart three cornered: a globe can neuer fill a triangle; but one part will be stil empty: only the blessed Trinity can fill these three corners of mans heart. I confesse the Bagge is a thing much reckoned of and makes men much reckoned of: for, *Pecunie obediunt omnia*: all things make obeysance to money: *Et qui ex diuitijs tam magnifant, non miror, sibi diuitias tam magnifaciant*: they may admire money, whom money makes admired. Such is the plague & dropsie, the bag brings to the minde, that the more couetousnes drinks downe the thirstier it is: This is a true drunkard: *dum absorbet vinum, absorbetur à vino*, hee drinks downe his wealth, and his health drinks downe him. *Qui tenet marsupium tenetur à marsupio*, he holds his purse fast, but not so fast as his purse holds him: the strings of his bag tie his hart faster then he tyes the strings of his Bag. He is a Iaylor to his Iayleur, a prisoner to his prisoner, he iayles vp his Gold in the prison of his Coffer, his gold iayles vp him in the prison of couetousnes, thus *dum vult esse prado, fit prada*: whils he would come to a prey, he become a prey

Amb.

Aug.

Math. 13. 12.
b 1 Tim. 6. 9.

the Deuill gets his hart, as the *Crab* the *Oyster*: the *oyster* lies gaping for aire on the sandes, the *Crab* chops in her claw, & so deuoureth it; whils the couetous gaps for money, the deuill thrusts in his (hairy & clouē foot, I mean his) baites of temptation, and chokes the conscience.

Thus the *Bag* neuer comes alone, but brings with it ^a cares, saith *Christs*: ^b cares, saith *paul*. It is better to bee without riches, the like *Indas*, coniuered into the circle of his bag: his heaven is among his bagges; in the sight of them, he applaudes himselfe against all censures, reuulings, curses. It had profited some, to haue wanted the bag; and this the wicked (waked) consciences confesse dying; wishing to be without riches, so they were without sins; yea euen those, their riches haue procured. It is none of Gods least fauours, that wealth comes not trolling in vpon vs: for many of vs if our estates were better to the world, would be worse to God. The poore laborer hath not time to luxuriate: he trusts to god, to blesse his endeauors, & so rest content: but the bagge commonly makes a man either (*prodigum* or *anarum*) a prodigall man, or a prodigious man: for (*anarus monstrum*) the couetous man is a monster: how many wretches hath this bag drowned, as they swom ouer the sea of this world, and kept them from the shore of blisse? be proud then of your *Bagge* yee *Iudas*: when Gods Bayliffe, death, shall come with a *habeas corpus*, what shall become of your bagge? or rather of your selues for your bagge? your bagge will be found, but your selues lost. It will be one day sayd of you, as great as the bagge hath made you, as the poet sung of *Achilles*.

Ouid Met.

*Iam cinis est, & de tam magno restat Achille,
Nescio quid: paruum, quod non bene compleat urnam.
A great man liuing holds much ground: the brim
Of his dayes fill'd: how little ground holds him!
Great in command, large in land, in gold richer:
His quiet ashes, now, scarce fill a pitcher.*

Can

Can your bagge commute any penance in Hell? or can you by a *Fine*, answer your faults in the *Star-chamber* of heauen? no, *Indas* and his bag too^a are perished. As he gaue *Religion* the bag for the *World*, so the world gaue him the bagge, and turned him a begging in that miserable Countrey, where all the bagges in the world, cannot purchase^b a drop of water to coole his tongue. Thus are the couetous *Indas* and his bagge well met.

a Act. 1. 1. 30.

b Luke. 16. 24.

2 The *Bagge* is most vsually giuen to the worst men: of the *Apostles*, he that was to betray *Christ*, is made his steward. Goods are in themselves good: *Ne putentur mala, dantur & bonis, ne putentur summa bona, dantur & malis*. Lest they should be thought not good, they are giuen to good men: lest they should bee thought too good they are giuen to euill men: doubtlesse, some rich-men are in heauen, and some poore out: because some rich in the purse are poore in the spirit: and some poore in purse are proud in spirit: and it is not the *Bagge* but the *Mind*, which condemnes a man: for the bag is more easily contemned: then the mind conquered. Therefore foolish *Crates* to throw away his money into the Sea! *ego mergam te, ne mergar à te*, I will drowne thee, lest thou drowne me: since wealth well imployed, comforts our selues, relieues others, & brings vs (as it were the speedier way to heauē, & perhaps to a greater portiō of glory: but for the most part, the rich are enemies to goodnesse, & the poore friends: *Lazarus* the poore man was in *Abrahams* bosome, and it was *Dives*, that went to hel: the rich and not the poore.

Aug.

Aug.

Search the *Scriptures*, consult all authors, & who are they, that haue sayled through the world in the tallest vessels: and you shall meet loden with the bagge: *Caines*, *Nimrods*, *Chams*, *Ismaels*, *Esaus*, *Sauls*, *Ahabs*, *Labans*, *Nabals*, *Demasses*, *Iudasses*, *Deuils* the slime of nature, the worst of men, & as bad as the best of *Deuils*: What do men cast to swine and dogs, but draffe and carions?

what else are the riches that God giues to wicked men? himselfe is pleased to call them by these names. If they were excellent things, they should neuer bee cast on those God hates (*I haue hated Esau*) and meanes to condemne. There is no priuiledge then, in the bag to keepe thee from being a *Judas*: nay therefore thou art most likely, and thereby made most likely to bee a *Judas*. Who hath so much *beauty* as *Absolon*? who so much *honour* as *Nebuchadnezzar*? Who so much *wealth* as *Naball*? who the *bagge* but *Judas*?

Surely God is wise in all his waies; he knowes what he does: *Judas* shall hence bag vp for himselfe the greater damnation. It is then no argment of Gods fauour to be his purse-bearer; no more, then it was a signe that *Christ* loued *Judas* aboue the other Apostles, because he made him his Steward: hee gaue the rest *Grace*: and him the *Bagge*: which sped best? These outward things are the scattrings of his mercies, like the gleanings after the Vintage: the full crop goes to his children. *Ismaell* shall haue wealth, but *Isaac* the inheritance: *Esau* his pleasures, but *Jacob* goes away with the blessing. God bestowes fauours vpon some, but they are angry fauours they are in themselves, *bona*, goods: & from God, *dona*, gifts: (for hee is not onely a ^a *living God*, but a ^b *giuing God*) but to the receiuers, banes. The Israelites had better haue wanted their *Quailes*, then eaten them with such sawce. *Judas* had better beene without the *Bagge*, then haue had the *Bagge*, and the Deuill with it.

I would haue no man make his riches an argument of Gods disfaueur, & his owne dereliction: no, but rather of comfort, if he can find his affectiōs ready to part with the at *Christs* calling. I neuer was in your bosomes: how many of you lay vp this resolutiō in your Closet among your bags? how many (*resolue* said I, nay) performe this? you cannot want opportunity in these daies. I would wish you to trie your hearts, that you may secure
you

^a Heb. 9. 14.
^b 1am 1. 17.

your consciences of freedome from this *Iudasme*: oh, how few *Good-riches* there bee in these dayes? but one Apostle goes to hell, and, he is the richest. Make then your riches a meanes to helpe you to heauen: whether you can haue no direct & ready way, till you haue gotten the *Moone* beneath your feet, I meane the world. Lay vp your bag, in the bosome of charity, and your treasure in the lap of Christ, and then the *Bagge* shall not hinder but further your flight to heauen.

3 Obserue, how *Iudas* runsthrough sin, from one wickednes to another without stay: from couetousnes to hypocrisie, from hypocrisie to theft, from theft to treason, from treason to murder: for since he could not get the *Oyntment* bestowed on Christ, he meanes to get Christ himselfe: & to this purpose goes instantly to the Elders & Priests, with a *quid dabitis, &c.* Hee values the ointment at 300. pence, & Christ at (but) 30, as if hee was worth no more, then the interest-money, ten in the hundreth: & herein he makes his owne price, for they gaue him his asking: hee betrayes Iesus Christ a man, Iesus Christ his Master: Iesus Christ his maker: as if hee would destroy his Saviour, and marr his maker.

Thus he runnes from sinne to sinne, and needs hee must, for hee that the Deuill driues, feesles no lead at his heeles. Godlinesse creepes to heauen, but wickednesse runnes to hell: Many Parliament-Portestants go but a Statutepace, yet looke to come to heauen: but without more hast: when the Pharisies come out of hell. But *facilis descensus Auerni*: were you^d blinder then *superstition*, you may find the way to hell: It is but slipping downe a hill, and hell stands at the bottome: this is the cause, that *Iudas* runnes so fast.

I haue read of one *Ruffus*, that vpon his *Sheeld*, painted God on the one side, and the Deuill on the other: with this *mot to si tu me nolis, iste rogat*: if thou, oh God wilt none of mee, heres one will: either God must take him,

Not many by
name, or by na-
ture.

c Reu. 12. 1.

Math. 26. 14.
15.

d Lata via est,
& trita via est,
qua ducit ad
Orcum.

Inuenit hoc, e-
tiam se duce,
et consiter.
Owen. Epig.

sodainly, or he will runne quicke to the Deuill. The Gallant gallops in ryot. The Epicure reeles a drunken pace. The Lust-full scornes to be behind; hee runnes from the fire of lust, to the fire of hell; as the fondly impatient fish leaps out of the boyling panne, into the burning flame. The Swearer is there, ere he be aware, for hee goes by his tongue. The Couetous rides post, for hee is carried on the backe of Mammon: The Vsurer sits still in his Chaire or the Chimney-corner, lame of the Gout, and can but halt; yet hee will bee at hell, as soone as the best runner of them all.

Vsury is a Coach, and the Deuill is driuer: needes must hee goe, whom the Diuell driues. He is drawne to hell in pompe, by two Coach-horses, wilde spirits, with wings on their heeles, (swifter then *Pegasus*, or *Mercury*) Couetousnesse, and Infidelitie: what makes him put money to vse, but couetousnesse? what makes him so wretchedly couetous, but want of Faith? Thus hee is hurried to hell in ease, state, triumph: If any be worthy to beare the vsurer company, let it be the Rioter though of contrary dispositions-yet in this iourney fitly & accordantly met: for the vsurer commonly hath mony. but no Coach, and the Prodigall gallant hath a Coach, but no money: if they want company, yet let them take in the Cheater; for hee waits vpon both these, and may perhaps faile of the like opportunity.

Thus because the waies to hell are full of greene, smooth, soft, and tempting pleasures, infinite runne a pace with *Indas*, till they come to their owne place. But *Heauens* way is harsh and ascending, and the gate narrow. Indeed the City of glory is capacious and roomthy: ^a In my Fathers house there are many mansions, saith Christ. ^b It is (*domus speciosa*, & *domus spatiosa*) not, either scant of beauty, or pent of roome. But the gate hath two properties. It is 1. low, 2. strait, and requires of the entres: 1. a stooping, 2. a stripping.

^a Iohn 14.2.
^b Numinis im-
 mensa sedes,
 amplissima ce-
 lum: Omnipotens
 Dominus
 omnipotensq;
 domus. Ow.
 Epig.

Loe. Pride is so stiffe, that many a Gallant cannot enter: you haue few women with the top-gallant head-tires get in-heere; they cannot stoope low enough; few proud in and of their offices, that haue eaten a stake and cannot stoope: few sonnes of *Pride*, so starched & laced vp, that they cannot without paine salute a friend: a wonderfull scarcety of ouer-precise, (ouer-dissolute) factious humorists; for they are so high in their owne conceits, that they cannot stoope to this low gate. The insolent haughty, well-opinioned of themselves cannot be admitted: for, *not humbled to this day*. This low gate and an high state do not accord. Wretched fooles, that rather refuse the glory within, then stoop for enterance: as if a Souldiour should refuse the honour of Knight-hood, because he must kneele to receiue it.

c Ier. 44. 10.

Strait, or narrow: they must stoope that enter this low gate, so they must strip, that enter this straight gate. No make-bates get in, they are too full of tales and lies. God by word of mouth excludes them. *Into it shall enter none uncleane thing, or that worketh abomination or lies*. Few litigious neighbours: they haue so many sutes, contentions, *nisi-prinsses* on their backs, that not get in. Some *Lawyers* may enter, if they be not ouerladen with fees: you haue few courtiers taken into this Court, by reason, there is no Coach-way to it, the gate is too narrow: no *Officers*, that are big with bribes. Not an *Incloser*: he hath too much of the poores commons in his bellie. The *Usurer* hath no hope, for besides his bags, he hath too much wax and paper about him. The *Citizen* hopes well, but a false measure stickes so crosse in his mouth, that he cannot thrust in his head, The *Gentleman* makes no question, and there is great possibility if two things doe not crosse him, a bundle of racked rents, or a kennell of lusts and sports. The *plaine-man* is likely, if his ignorance can but find the gate, *Husband-men* were in great possibility, but for the hoording

d Reu. 21. 27.

of corne, and hoyling of markets. *Tradesmen*, if they would not sweare good credit into their bad wares, might be admitted. *Ministers* may enter without doubt or hinderance, if they bee as poore in their spirits, as they are in their purses. But *Impropropriators* haue such huge barnes full of Church-graines in their bellies, that they are too great. Let all these take the Phyfick of Repentance, to abate their swolne soules, or there will bee no entrance.

c Luke. 13. 24.

1 Cor. 6. 13.

You heare how difficult the way is to heauen, how easie to hell; how fast sin runs, how slowly godlinesse creepes; what should you then doe, but *strive to enter in at the narrow gate?* which you shall the better doe, if you lighten your selues of your *Bagges*: oh, do not (*Indas-like*) for the *Bag*, sell your honesty, conscience, heauen: The *Bagge* is a continent to money, and the world is a continent to the *Bag*: and they shall all perish. *Meat for the belly, and the belly for meate: Gold for the Purse, and the Purse for gold; and god shall destroy them both.* Trust not then a wealthy bag, nor a wealthy man, nor the wealthy world; all will faile: but trust in god, whose *mercie endureth for euer*: The time shall come, that

Deus erit pro numine,

Cum mundus sit pro nomine,

Cum homo pro nemine.

God shall be God, when the world shall bee no world, man no man: or at least no man, no world of our expectation, or of ability to helpe vs. *To God then, our onely help: be all praise, power, and glory, now and for euer.*

Amen.

FINIS.

THE
TVVO SONNES
O R

The dissolute conferred
VVITH
The Hypocrite.

Augustin. in Luc. 18. 14.

*Videte fratres : magis Deo placuit humilitas
in malis, quàm superbia in bonis factis.*



L O N D O N,
Printed by Thomas Dawson, for William
Erondell, and are to be sold in Pauls
Church-yard, at the signe
of the Angell:
1615.

THE
TWO SONNES

The first sonne
The second sonne

Printed in the year

1617



Printed by Iohn Day for
Edward and are to be sold in
Church-yard at the signe
of the Angel.
1617.



THE TVVO SONNES

O R

The dissolute conferred
VVITH
The Hypocrite.

MATTH. CHAP. 21. VER. 28.

*But what thinke you? a certaine man had two Sons:
and he came to the first, and said, Sonne, goe worke to
day in my vinyard.*

*He answered and said, I will not: but afterward he
repented and went.*

*And he came to the second, and said likewise: and
he answered and sayd, I goe Sir, but he went not.*



*He Priests and Elders quarrell with
our Sauour, ver. 23. about his Autho-
ritie. Christ requites them, by deman-
ding their opinion concerning the
Baptisme of Iohn. Here is question a-
gainst question: the Iewes appose Ie-
sus, Iesus apposeth the Iewes. Neither of them doth an-*

swere the other: the *Elders* could and durst not: our Sauiour could and would not. Indeed *Christs* very question was a sufficient answer and resolution of their demand: their owne consciences bearing against them invincible witness, that as *Iohns Baptisme*, so our Sauiours *Authoritie* was immediately deriued from heauen.

Well; the former question would not bee answered: now *Christ* puts another to them; if with any better successe. The other they vnderstand, but dare not answer: this they dare answer, but not vnderstand. Least they should conclude themselues those *Hypocriticall Sonnes*, that say, *They will, and doe not*: against whom heauen gate is so fast shut, that *Publicans* and *Harlots* shall first be admitted. *But what thinke you?* if you dare not open your lips, I appeale to your hearts: your tongues may bee kept silent, your consciences cannot bee insensible: I come to your thoughts. *What thinke you?*

In the body of this discourse, are three speciall members. 1. The proposition of a Parable. 2. A question inferred on it. 3. The Application of it. The Parable it selfe is contained in the words of my text. *A certaine man had two Sonnes, &c.* The question, ver. 31. *Whether of them twaine did the will of the Father?* They say to him, the first. The Application concludes. *Verily I say vnto you, that the Publicans and the Harlots goe into the kingdome of God before you.*

The Parable it selfe shall limit my speech, and your attention for this time. There is an Induction, *A certaine man had two Sonnes.* A Production; which consists of a double Charge, a double Answer, a double Event. 1. Here is the Fathers Charge to his eldest Sonne. *Sonne, goe worke to day in my vineyard.* 2. His Answer is negative, *I will not.* 3. His Obedience was affirmatiue, *He repented and went.* So 1. the Fathers Command to his younger Sonne was the same. 2. His Answer is affirmatiue, *I goe Sir.* 3. His Performance was negative, *He went not.* You heare the propositions, assume to your selues, & the conclusion will tell you,

you, whether of these *Sonnes* you are.

In the *first* was no shew, all action : in the *second* all shew, no action. They were diametrically crosse and opposite in their words and workes. In their words ; one sayd, *I will not*, the other, *I will*. In their workes; the one *did*, the other *did not*. In the one was no promise, but a performance : in the other no performance, but a promise. The *first* spoke ill, but did well : the *second* spoke well, but did ill. Either was faultie ; one in words, the other in deeds.

We will beginne, according to our proposed method, with the *Fathers Charge* to his *Eldest Sonne*. *Sonne, goe & worke to day in my vineyard*: wherein we haue an *Appellation*, an *Excitation*, an *Iniunction*, a *Limitation* of time, a *Direction* of place.

The { Appellation *Sonne*.
Incitation *Goe*.
Iniunction *Worke*.
Limitation of time *To day*.
Direction of place *In my vineyard*.

The *Appellation, Sonne*. God doth lay the imposition of labour vpon his *Sonnes*. The *charge of working in the vineyard* belongs to a Christian, not onely as he is a *seruant*, but euen as he is a *Sonne* to God. Indeed God hath no *sonne*, but he that serues him. *David* was a great king, yet the title he delights himselfe in, was *Seruant* ; as appeares by his doubling and varying the word ; which he spake not in complement, but sinceritie of hart. *Oh Lord, truly I am thy seruant, I am thy seruant, and the sonne of thy handmaid*. And that I may the better serue thee, *thou hast loosed my bonds* ; released me from the seruitude of sinne. For none but free men are Gods *seruants*.

Psal. 116. 16.

It is customable with men on earth to make difference betwixt their *seruants*, their *friends*, and their *sonnes*. Good *seruants* we loue well; yet respect as *seruants*, not trusting them with the secrets of our bosomes : they

know our commands not counsels : to them execution of our wils, our intentions to our selues. Good friends we hold in a dearer regard ; neglecting no time, place, or other circumstantiall demonstration of our loues : yet still account them other from our selues, no part of our charge : and seldome ariseth anxierie from any carefull prouision for them. But our children, as the sweete resultancies, and liuing pictures of our selues ; a kind of eternitie lent to our bodies, who in some sort die not, whiles their of-spring liues : these we principally affect ; and they inherite our loues and lands. There is no such difference with God : all these are one in his estimation. His *Seruants* are his *Friends*, his *Friends* his *Sonnes*, and his *Sonnes* are his *Seruants*. Onely all the triall whether we be *Friends* or *Sonnes* stands in this, if we be *Seruants*. If thou be my *Sonne*, worke in my vineyard. The *Sonne* is not exempted from doing his *Fathers* businelle. Euen the naturall Sonne of God, and that by an eternall generation, doth not extricate himselfe from this *Charge*, nor shift from his shoulders the imposition of labour. *Who being in the forme of God, thought it no robberie to be equall with God. Yet made himselfe of no reputation, & induit formam Serui*, tooke vpon him the forme of a *Servant*. *Christ* so answered his mother, returning from the feast, and after much search finding him. *How is it that you sought me? Wist you not, that I must be about my Fathers businesse?* So he preached to his Disciples : *I must worke the workes of him that sent me.*

Philip. 2. 6. 7.

Luk. 2. 49.

Ioh. 9. 4.

Without this, vaine is the ostentation of other titles, many and excellent are the attributions, which the *Scripture* giueth vs : as *Friends*, *Children*, *Heires*, &c. Most men arrogate these, as the sweete priuiledges of ease, honour, benefit. They imagine that facilitie, a soft & gentle life is hence warranted : that it is glory enough to be Gods friend or *Sonne*. *Saul* will be Gods friend, if it be but for his *Kingdome*. The *Iewes* title themselves
Gods

Gods sonnes, that they may be his heires. Whiles the dore of Adoption is thought to stand open in the Gospell, infinite flocke in thither ; not for loue, but gayne. Againe, these stand must in affection, and dwelling inwardly, may with the more ease be dissembled. The profession of many is like the mount-bankes trunke, which his Host, seeing fairely bound with a gawdy couer, and waightie in poysse, had his trust deceaued with the rubbish and stones within.

Onely *Service* hath neyther ease nor concealment allotted it, because it consists in a visible action: many say, they are Gods *Friends*, but they will doe nothing for him. Let a distressed member of their Sauour passe by them, with neuer so heartie beseechings, and pittifull complaints, they are dry Nurses ; not a drop of milke comes from them. Call you these Gods *Friends* ? Let profane swaggerers blaspheme Gods sacred name, wheres their controlment ? They cannot endure a Serpent, yet giue close societie to a blasphemer : whereas this wretch is worse than any thing. For euery creature doth praise God in his kind ; yea the very Dragons, and lothsome Toades after their fashion. Psal. 148. *Prayse the Lord ye Dragons, and all deepes* : yet this caitife, like a mad dog, flies in his masters face that keepes him. Who can endure this, and not haue their bloud rise, and their verie soules moued, are no friends to God. It is a poore part of friendship, to stand silent by, whiles a friends good name is traduced. Such a man is possessed with a dumbe Deuill. If men were Gods friends, they would frequent Gods house : there is little friendship to God, where there is no respect of his presence, nor affection to his company. Our Sauour thoroughly decides this : *Ye are my friends, if ye doe whatsoever I command you*. There is no friendship, where no obedience : neyther shall the rebellious euer heare that welcome invitation to Gods feast, *Eate O friends, drinke and be merry, O beloued*. There

Psal. 148. 7.

Ioh. 15. 14.

Can. 5. 1.

is then no friend to God, but his *servant*.

Act. 17. 29.
2. Pet. 1. 4.

Some claime kinred of God, that they are his *of-spring*, and *made partakers of the diuine nature*: (though not really, yet by renovation.) But we know *Christ* distinguished his kinred in the spirit, from those in the flesh, by this marke of audience and obedience: *Hee that heareth my word, and doth it, is to me a mother, or a sister, or a brother.*

Ioh. 8. 41. 42.

There are that challenge a filialitie: as the Iewes, *Wee haue one Father, euen God.* To whom *Christ* answeres, *If God were your Father, you would loue mee: for I proceeded forth, and came from God.* If you were the children of God, you would surely know your elder brother. God by the Prophet *Malackie*, non-suits that plea. *If I be your father, where is mine honour?* Still no good title is ours, without *seruice*: whether thou be *friend*, or *kinred*, or *sonne*, goe and worke in my vineyard.

* Mala. 1. 6.

Casting ouer this whole reckoning, wee find the sum this: God hath few friends, kinred, Sonnes, because he hath fewe seruants. How many haue promised good hopes to themselves, & not vnlikely to vs, that they were Gods children; against whom the gate of heauen hath bin shut, for want of actuall *seruice*. Let men neuer plead acquaintance, familiaritie, sonne-ship, when God tryes them, as this *sonne*, what they will doe for him, and they refuse to *worke in his vineyard*. It must be the word, written on the Scutchion of euery true Christian souldiour, though the *sonne* himselfe hath *made him free*, and he is *free indeed: I serue*. And yet some, as they presume themselves to be Gods *sonnes*, so they assume to be his *Servants*: and haue euidence to neither of these claimes. They will bee held Gods seruants, yet neuer did good chare in his house. Religion is his livery, which once getting on their backs, they thinke themselves safe: and as many a lewd fellow doth a Noble-mans cloth make it a countenance & protectiō to their wicked liues. They may (not vnfitly) be compared to retainers: for as great mens

retainers

retainers lightly visite their Lord once by the yeare, & thats at Christmasse; and then rather for good cheare then loue. So these deale with God; come to his table at Easter, & then they wil feast with him, that the world may take notice, they belong to him: which done they bid him fare-well till the next yeare.

It was a worthy obseruation: that all sinnes doe strue to make God serue vs. So God tels *Israel*. *Seruire me fecisti, Thou hast made me to serue with thy sinnes.* Not only that God danceth attendance to our reuerfion; that exposition is too short. But God in his plentifull blessings doth serue our turnes; which we abusing to riot, and supplying the fire of our owne lusts with his good fuell we make God *serue vs*, which in this congregation exempts himself from that stile of Gods *Servant*? yet how many here so liue, as if God were rather their seruant! God blesseth the vintage, and hangs the boughes with abundant clusters; hee fills the valleis with corne, that the loden sythe fetcheth a litle compasse: wine is made of the one, strong drinke of the other; and both these doth the drunkard sacrifice to his throat. That is the God he adores, and the God of heauen is faine to serue him. The Glutton is fed liberally from Gods trencher, the fowles of the ayre, fishes of the sea, all the delicates of nature are of his prouiding. God thus serues the Epicure, and the Epicure his belly. The angry man, like the two hote *Disciples*, that called for fire from heauen: ordaines himselfe the Iudge, and would haue God turne his executioner. The ambitious Polititian worships the Chaire of honour with most ranke Idolatrie, and vseth Religion, as a seruile arme to helpe him vp to it, wherein once seated, he wil scarce thanke God for his seruice. Thus as *Solomon* saith, *I haue seene seruants upon horses, and Princes walking as seruants upon the earth.* The basest drudge, Lust is highly honoured, whiles the Prince of Princes is put to a seruile office. But woe vnto him that

Esa. 43. 24.

Philip. 3. 19.

Eccl. 10. 7.

is whirled in Coaches through the popular streets, and makes God his Lacquay, & religion a foote-boy to run after him. God will not euer dance attendance to vs; & when he is once gone quite from vs, wee shall neuer be able to recouer him.

2. Cor. 6. 17.

Well, *Sonnes* we are, yet this appeares by our *services* in the *Vineyard*, naturall proportion requires this. If God bee so gracious to vs, as to fetch vs by a strong armethrough death and bloud, from the seruitude of Sathan, and in a sweete ineffable mercie to adopt vs his owne children, it is fit wee should returne him obedience. *Come out from among them, and be ye separate from the vncleane, and I will receaue you: And will bee a Father vnto you, and yee shall bee my sonnes and daughters, sayth the Lord Almighty.* Not that our Adoption doth depend vpon our separation from the wicked: but 1. to giue testimonie to the world, and to our owne conscience, that we are Gods children, by refusing society (if not *cum operatoribus*, yet *cum operibus tenebrarum*) and fellowship with the workes of darknes, 2. to shew that the mercie of God, and our amendment of life must goe together. For God giues not remission of sinne, without contrition for sinne. Where is forgiuenes, there is also repentance. The bloud and water, which issued out of *Christ* his blessed side must not be parted. Euery man catcheth at his *bloud* but few care for his *water*. The *bloud* signifies our *Iustification*; the *water* our *Sanctification*. We would bee *Iustified*, wee will not bee *Sanctified*. But those two cannot possibly bee sundred. They came together out of his side, and they must bee together in our harts God will neuer accept him for iust, that will not be holy; nor acquite that soule of her sinnes, that will not amend her life.

So that if God haue indented with vs, to saue vs as *sonnes*; Wee must indent with him, to serue him as *seruants*. The heire, as long as hee is a child differeth nothing

thing from a servant, though hee bee Lord of all. It hath pleased God to adopt vs coheires with his blessed sonne, to an immortall inheritance: yet so long as wee liue on earth, wee are but in our mincritie, and therefore differ not from servants. Though he giues vs the Vineyard, yet wee must first worke in it. Blessed is that good servant. Math. 24. that ruleth the Household of his owne affections, and giueth due sustentance to all the faculties of his soule, vnderstanding, memorie, conscience. But wee to that euill servant, to whose outward misgouernment is added an inward riot, and heedlesse regard to his owne lusts.

Galath. 4. 1.

Math. 24. 45.

I haue read a parable to moralize this. A great Prince, intending trauell into a farre Country, left his daughter to the tuition of a servant. Him he made cheefe, and set vnder him a Controller, & five seruiceable guardians. The Prince no sooner gone, but the servant falls to lust and riot; forceth the Lady: the controller, and the guardians to the like intemperance, which they refusing he dispoiles her of her robes and iewels, them of their weapons, & turnes them forth either by beggery or pillage to seeke their liuings. This servant is man, God is the Prince, his daughter the soule, the controller is Reason, and the five sences the guardians. Whiles these hinder man from spoiling his soule with riot, he abuseth them; turnes reason to madnes, & makes all his sences instruments of wickednes. But woe to that servant, whom his Lord comming, shall find so doing.

I conclude this point. If thou be my sonne, serue me saith God. It was Dauids holy ambition, and our happy blisse to be the lowest drudge in Gods familie. To bee a monarch of men is lesse then to bee an vnderling of Saints. *Non reputes magnum quod Deo seruis, sed maximum reputa, quod ipse dignatur te in seruum assumere.* It is no ordinary fauour, that God will vouchsafe thee

Bern.

his *Servant*, yet hath hee made vs his *sonnes*: let vs then carry our selues, as the *sonnes* of so great a Prince. The children of Kings, not only in their serious studies, but euen in their recreations, beare a greater port, and hold a higher intention, then the children of subiects. Their very sports are not so base, as the object of pins and points, and such slight toyes. Let worldlings stoope with a groueling basenes to the trash of this world, and write their low desires in the dust; let vs remember our birth and breeding, I meane our new birth and sanctification: and carry our selues like the *sonnes* of so great a King. Our worke in the *Vineyard* is a holy worke, and God will crowne it with a rich mercie. *They shall be mine saith the Lord of hostes, in that day when I make vp my Jewells, and I will spare them, as a man spareth his owne sonne that serueth him.*

Mala. 3. 17.

In that the *Father* chargeth his *Eldest Sonne* to worke I might deriue a morall obseruation: and instruct some to pull backe that ouer-partiall indulgence, which they giue to the *Eldest*. It is the fashion with vs to make the *Eldest* a Gentleman, though therest be left beggars. The priuiledge of Primogeniture so sweepes away all from the younger that they are often enforced to serue the elder. The causes most commonly are, ether an ambitious desire of inheriting our names. We thinke, a great many stars make not so faire a shew as one Sunne. Therefore ioyne land to land, liuing to liuing, and giue all to the eldest: not regarding whether younger *Jacob* bee more vertuous. I speake not this to deprive the first borne of his right. Though God bee not tied to Primogeniture, as appeares by *Israels* laying his right hand vpon *Ephraims* head, and his left vpon *Manasses*. Yet with men, it is often seene, that the disinheriting the eldest proues the ruine of the whole posteritie. I speake onely to helpe the others with a iust and fit portion. Or perhaps the cause hereof is, a
speciall

Gen. 48. 14.

speciall affectiō we beare to one child more then to another: and not after their merites, but our owne dotage prefer them. As *Isaac* loued *Eſau*, and *Rebecca* *Jacob*. Or, most likely, and couetous desire of procuring great marriage-portions to our eldest: whom we haue famoused for our sole and intire heires.

Gen. 25. 28.

But the *Father* here sets his *eldest sonne* to worke. If any busines be to be done, our custome is to impose all on the younger, & fauour the elder. It is enough for him to see fashions abroad. This indulgence too often turnes to ruine for long vnrestrained wantones, and vnchidden pride reacheth him at last, though his now dead father left him much lands, to carry them all vp in his purse to London: whence hee lightly brings nothing downe, but a few new-fangled ragges: or parhaps a Church on'sbacke, and the bells at's heeles; as one sayd of the Church-robbers heire with lingling spurres. Too many runne to such riot in the Aprill of their yeares, that they soone bring December on their houles; and sell their patrimony to some supplanter for porredge. They so tolle and bandy their estates, from vanitie, to vanitie, from madnes, to madnes till at last they fall into the vsurers hazard. And once lying at the extortioners mercie by forfet, it is surely damn'd, as the extortioner himselfe will bee, when hee lyes at the mercie of the Deuill. The mind hauing once caught the tricke of running out, is hardly banked in. He that is vsed to a torch, scornes to goe with a candle. It is a good course, let them worke in the *Vineyard* before they haue it, they will keepe it the better when they haue it. But some fathers are so dotingly kind, that they put themselves out of their estates to fasten them on their eldest Sonne. Alas poore men! How few of them euer die, without cursing the time, when they made themselves slaues to their Cradles!

The prolixitie of this point shall be recompenced with

the succeeding breuitie of the rest. We haue done with the *Appellation*. Now followes.

The Incitation. *Goe.*

Exod. 12. 11.

Eph. 6. 15.

Math. 19. 28.

1. king. 19. 5. 7.

This is a word of *Instigation* to sedulitie and forwardnes in the seruice of our father. Euery sonne of God must be going. The seruants vnder the Law were commanded to eate the *Passeouer* with their *shoes on their feet*. And Saint Paul may seeme to allude to it, when he bids the children of the Gospell, *stand with your feete shod with the preparation of the Gospell of peace*. So long as wee are standing, there is hope wee will be going. It is not permitted to vs, to sit downe in the midst of our race. Christ telleth his *Apostles*, *when the sonne of man shall sit in the throne of his glory, yee shall also sit vpon twelue thrones, iudging the twelue tribes of Israel*. But wee know, our Sauour dearly earn'd that voyce, before he heard it from his Father, *Sonne, sit thou on my right hand, till I make thine enemies thy foote-stoole*. Before he heard this *Requiem*, hee complain'd that the *Foxes had holes, and the Birds of the ayre nests, but the Sonne of man no resting place for his head*. We must so apprehend Gods voyce. *Goe my sonne*. When God found *Elias* layd vnder the *Iuniper tree*, hee sends him sustenance, and bids him *arise and eate*. And being layed downe againe, the *Angell* againe touched him, *saying arise and eate, the iourney is too great for thee*. Strengthen thy heart, O Christian: sit not downe, as if thou wert perfect, thou hast a greater iourney to goe.

Euery one assumes himselfe Gods sonne: then heare his voyce, *Goe my sonne*. You haue all your *Vineyards* to goe to. Magistrates *Goe* to the bench to execute iudgement and iustice. Ministers *Goe* to the Temple, to preach, to pray, to doe the workes of Euangelists. People *Goe* to your callings, that you may eate the labours of your owne hands, eye to thy seeing, eare to thy hearing, foote to thy walking, hand to thy working:

Peter

Peter to thy nettes, Paul to thy tents; euery man to his profession, according to that station, wherein God hath disposed vs. So Origen comments vpon Abrahams familie, for their entertayning the three Angels. *Senex currit, mulier festinat, puer accelerat: nullus piger invenitur domo sapientis.* Saragoes quickly to knead the Floure, Abraham runnes to the beard for a Calfe, the seruant makes hast to dresse it, here is none idle in the wise mans familie. The Incitation giues way to.

The Iniunction. worke.

The labour of a Christian is like the labour of an husbandman; whereof I haue read this prouerbe, that it returnes into a ring: the meaning is, it is endlesse, they haue both perpetually somewhat to doe, ether plowing, or sowing, or reaping &c. Idlenes is of it selfe against the law of Scripture, against the law of nature, *Deus maximus invisibilium, mundus maximus visibilium*: God the greatest of invilible natures, the world the greatest of visibible creatures; neither of them is idle: Plato could say, that *Sapientes maiorem cum vitijs, quam cum inimicis pugnam gerunt* Wise men haue a greater skirmish with their owne vices & lusts, then with forren swords. There is enough in euery man to keepe him from Idlenes: if at lest he doe not prefer an vniust peace to a iust warre.

For vs men, & for our saluation, (such was our weaknes) came the son of God from heauen, (such was his kindnes) gaue battell for vs to the deuill, & world, & all the enemies of our saluation, (such was his goodnes) gaue the al the ouerthrow, (such was his greatnes) what? that wee should therfore sit still & take our ease? no, but rather to incourage our labour, and harden vs to a happy successe. God hath so proportioned things, and their euent; that they who will rest in the time of labour, shall labour in the time of rest. This is our day of labour, hereafter followes our Sabbath of rest: if we will loytor when wee should worke, wee shall worke when we

[Gen. 18.6.]

Math. 20.

should rest and feele the eternall throbbes of an euer wounded and wounding conscience. In that other parable of the *Vineyard*, the wages comes not to the *servant* till he hath wrought in the *Vineyard*: nor here the Inheritance to the *sonne*. The Idle man is the Devils cushion, he sits on him, and takes his ease freely. If you would take the Devils muster-booke, and rake hell for a rabble of reprobates: nasty drunkards, blowne swearers, stall-fed gluttons: I might say of them all, as the Poet of *Ægistus*, how he became an adulterer. *In promptu causa est, desidiosus erat*. The cause is ready: they were idle. worke is the *Iniunction*: if you aske when, or how long.

The limitation of time instructs you. To day.

Psal. 104. 23.

We need not grudge God our labour, it is but a day, wherein we are enioyned to worke. *Psal. 104. Mangeth forth to his worke, and to his labour untill the Evening*, not only that litle part of time, the artificiall day, as they call it: but euen his whole naturall day of life, til his Sun set. Christ thus instructs vs in his owne example, & that with a *must*, a word of necessitie. *I must worke the workes of him that sent me; while it is Day: for the night commeth when no man can worke*. The rich man, *Luke. 12.* had his day which because he spent it in filling his barnes with corne & not his hart with repentance: at euening was rung his soule knell. *Thou foole, this night shall they require thy soule of thee then whose are those things which thou hast provided?* Christ spake it not with dry eyes to *Ierusalem*: *If thou hadst known, at least in this thy day, the things which belong vnto thy peace*. The next is, Gods day, this our day hath no morow to worke in. Then *Deus et dies ultionum conuenient*: the God of vengeance, and the day of vengeance shall meet together, At night we must giue account how we haue spent our day, happy are wee, if wee can make our reckoning euen with God, a day mispent is lost. The good Emperour *Vespasian*, if hee had heard no causes, or done no charitable act, would cōplaine to his

Ioh. 9. 4.

Luk. 12. 30.

Luk. 19. 42.

Courtiers

Courtiers at night, *Amici, diem perdidisti*: my friends, I haue lost a day. I feare too many may say so of the whole day of their liues, *I haue lost my day.*

Time is precious; and howsoeuer our pride and lusts thinke it, *God* so highly prizeth it: that hee will punish the losse of a short time, with a reuenge beyond all times; the mispense of a temporall day with an eternall night. Euery houre hath wings: & there is no moment passing from vs, but it flies vp to the maker of time, and beares him true tydings how we haue vsed it. There is no vsury tolerable, but of two things; *Grace* and *Time*: and it is onely blessed wealth, that is gotten by improving them to the best. Wee brought with vs into the world, sinne enough to repent of, all our short day: there is no minute flies ouer our heads without new addition to our sinnes, and therefore new reason for our sorrowes. Wee little thinke, that euerie moment wee mispend, is a record against vs in heauen: or that euery idle houre is entred into *Gods* registerie, and stands there in capitall letters, till our repentant teares wash it out. The *Ancient of dayes* sees vs foole away our time, as if we had eternitie before vs. Harlots, Tauernes, Theaters, Markets of vanitie, take vp whole weekes, moneths, yeares; and wee are old, ere we consider our selues mortall. Not so many sands are left in the glasse, as a sparrow can take in her bill, before we thinke, wee haue lost much time, or perceiue we haue no more to loose. Nothing is of that nature that life is: for it looseth by getting, diminisheth by encreasing: and euery day that is added to it, is so much by a day taken from it. That very night, which thou last sleptst, hath by a night shortned thy life. So insensibly runs away our time, though we intreat it neuer so earnestly to slacken the pace. How fond are they, that inuent for it past-times!

This *Limitation* of the *Time* giues vs a double encouragement to our chearefull working in *Gods* vineyard.

Heb. 3. 13.

Matth. 20. 6.

Sen. Epist. 1.

1. The shortnesse of our *Day*: the Saints haue reckoned their time by dayes. So that aged *Patriarch* to the *Egyptian King*. *Few and euill haue the dayes of thy seruant beene.* Here it is taken in the singular number, a *Day*. So *Hebr. 3.* *To day, if you will heare Gods voyce, harden not your harts.* *Math. 20.* *Why stand you here all the day idle?* It is a day, a short day, a winters day. And alas? it is but a little part of this day that we worke. *Multum temporis nobis eripitur, plus subducitur, plurimum effluit: exigua pars est vite quam nos viuimus:* much of our time is violently snatched from vs: more we are colliened of: most steales away insensibly: It is the least part of our life which wee are properly sayd to liue. Distinguish our *Day* into a morning, noone, and euening. Our youth which is our morning, we most vsually (not vsefully) spend in toyes & vanities: as if it were not (*Vitium adolescenti scortari &c.*) a fault in a young to wantonize, dance, drinke, sweare, swagger, reuell. Our old age which is our afternoone, for the most part is spent in caring, trouble, and anxiety for this world; our distrustful harts still asking, how we shall doe when we are old; yet being so old already, that there is no possible good meanes of spending what we haue. So that here remaines nothing but the noone of our day. As *Epaminondas* aptly said, young men should be saluted with good morrow, or welcome into the world: old men with good night, because they are taking their leaues of the world: onely men of middle age with good day. This mid-day is onely left for the vineyard, and how much of it spend we in working there.

Day labourers vse not to sleep at noone; & yet we for the most part, sleep out almost half our time: other hours are wasted in eating and drinking, other in playing; and that is worst of al, yet most of all in sinning. Now behold the great part of our day, which we spend in Gods vineyard. Let the time before our conuersiō be deducted: for thē we were quite out of the vineyard: we were not awake.

If

If a sleeping man may be said dead: then sure a dead man may be said asleepe. And indeed sins are iustly called *opera tenebrarum*, the workes of the night, not of the light: no fit actions for the *day*. So that our vnregenerate time hath stolne a great peece from our *day*. I haue read of a courtier that wearied with (that few in these dayes wil be wearied) glorious vanities, gallant miseries: retired himselfe into the country: where he liued priuately 7. yeeres. Dying hee caused this *Epitaph* to bee engraue on his Tombe. *Hic iacet Similis, cuius atas multorum annorum fuit: ipse duntaxat septem annos vixit.*

Here lies *Similis*, whose age,
Saw many yeeres, on this worlds stage.
His owne account is farre lesse giuen,
He sayes, hee onely liued seuen.

Esteeming the compasse of his life, no longer, then his retiring himselfe from worldly vanities. So it may bee sayd of a wicked old man. *Non diu vixit, sed diu fuit.* Hee hath not liued long, but beene long vpon the earth. After this rule many good men haue reckoned their yeers: not from the time of their birth, but of their new birth: accounting onely from that day, when they were supernaturally borne againe; not when naturally borne into the world: as if all that time were lost, which an vn sanctified life tooke vp.

2. That other hartning to our cheerefull labour is, that when this short *day* is ended, our rest shall bee eternall. Death shall deliuer vs of this trauell: and a life shal follow it, as vncapable of paines taking, as it is of paine suffering. *Blessed are they that dye in the Lord, for they rest from their labours, and their workes follow them.* Our labour in the vineyard is not lost: it is written in heauen; and when our soules ascend thether, it shall meete vs at the gate with ioy. A mans good deedes are in heauen before him: he that will not forget vs, lets not one of them slip from his notice, or euade his memory. No good worke

Reue. 14. 13.

is meritorious, yet non transient: God that loues not vs for our good deeds, will loue our good deedes for vs. The person being iustified in *Christ*, the sanctified worke shall be had in remembrance. We rest now one day in seauen: but then our Saboth shall be more delightfull, our rest more ioyful, our Temple heauen, our songs and Psalmes *Hosanna's* and *Halleluiahs*, and the continuance of all eternity. The *time* of our *working* is not onely continued, but the place defined: this is the last circumstance of the *Charge*, The direction of place, *In my vineyard*.

Not in the wilderness of the world, nor in the Labyrinth of lusts, nor in the Orchard of vaine delights, nor in the field of couetousnesse, nor in the house of securitie; much lesse in the chamber of wantonnes, or rauerne of drunkennes, or Theater of lewdnes: but in my *vineyard*; doe my *worke* in my *vineyard*: we must not onely be doing, but be doing what we ought. True obedience is a readines to doe as we are bidden. It is an euerlasting rule that *Paul* giues: *His seruants ye are to whom yee obey*. The *Centurion* so describeth his good seruant. *I bid him doe this, and he doth it*. It is onely a lawdable deed, that hath in it *Benè* aswel as *Bonum*. Many can take no paines vnlesse the Deuill set them on worke. They must bee their owne caruers in their employment, or they will sit idle. *God* sends them to his *vineyard*, and when he comes, finds them in the Market, perhaps in a Theater, in a dicing house, in a drinking house. Let them appoint themselves their taske, and *God* cannot haue better seruants: let him giue the direction, and he cannot possibly haue worse. So a man may worke, and be ouer-diligent, yet haue no thanks for his labour.

God scornes, that the world, or the flesh should sette downe rules, how he will be serued. He neuer made the Deuill his Steward, to appoynt his sonnes to their taske. The king hauing made positive lawes & decrees, where by he will gouerne either his publicke or priuate house,

his

Rom. 6. 16.

his kingdome or familie, disdaines that a Gtoome shold contradict and annull those, to dignifie and aduance other of his owne fiction. *Paul* durst not *conferre with flesh and blond*, when God hadde imposed on him an office. That obedience of *Abraham*, which was so highly praised, was punctually dependant on Gods command. He is a sory seruant, that on the first bidding runnes away without his errand. There is a generation of men, that are too laborious; curious statesmen in forraine Common-wealths, bulie Bishops in others Diocelles, scalding their lips in their neighbours pottage. This is an ambitious age of med-lers; there are almost as manie minds as men, sects as Citties, Gospels as Gossips: as if they labour'd the reducing of the old Chaos, and first informitie of things againe. So the Foxes doe not without labour make spoyle of the grapes; and these endeouours doe not helpe, but hurt the vineyard. Paine-fulness is not onely required, but profitableness. Otherwise as it is sayd of the Schoolemen; they may *Magno conatu nihil agere*: take great paynes to no purpose. The wise Ordinator of all things, hath so disposed vs in our stations, that in seruing him, we serue one another. And it is an habituall part euen of our *Libertie*, that *by loue wee serue one another*. That by-word, Euery man for himselfe, and God for vs all, is vncharitable, vngodly; and impugne-eth directly the end of euery good calling, and honest kind of life. The good Sonne then, must obserue, *What, When, Where, or How, what, Worke*. When, *To day*. Where, or How, *in Gods vineyard*; labouring in a lawfull vocation lawfully. The particular instances of the *Charge* haue beene discusst: the generall doctrine or Summe is this. God hath giuen euery one of vs, besides our particular, a generall *Calling* of Christianitie. The *working* in his vineyard is expounded by that chosen vessel. *Worke out your owne saluation with feare and trembling*. There is no action but hath his labour; and the propor-

Gala. 1. 16.

Gala. 5. 13.

Phil. 2. 12.

tion of it differs : and is made lesse or more according to the will of the agent. Whatsoever difficultie there is, ariseth rather from the doer, then from the worke. What we doe willingly, seemes easie. Some can follow their dogs a whole day in the field with delight : vpon whom if authoritie shold impose the measuring so many paces, how often would they complaine of wearines ! Let good fellowes sitte in a Tauerne from Sunne to Sunne, and they thinke the day very short, confessing (though insensible of the losse) that *time* is a light-heeld runner. Bind them to the Church for two houres, and you put an ach into their bones, the seats be too hard : now *Time* is held a creeple, and many a weary looke is cast vp to the glasse. It is a mans mind that makes any worke pleasant or troublesome.

The voluptuous man swaggers, bezzels, dances, ryots ; & scornefully laughes at the sneaking earth-worme, that is euer carying lodes of earth to his hole, sweating and groning vnder the burthen : & applaudes his owne witte for chusing such ease. The couetous that is euer carking and vexing for the world, pittifully derides the voluptuous : and iudgeth his bankets too costly, his clothes too superfluous, his sports and reuels too troublesome ; whiles himselfe hath onely culled out the easie and happy liuing. Thus conceat can make difficult things, facile, and light, ponderous. The true Christian is all this while hearing the word, or praying, or meditating, or following his honest profession, (which both the former imagine burdesome) & knowes his life to be onely blessed & comfortable : accōting the couetous mans gaine a losse, the voluptuous mans disport, a punishmēt.

The way to heauen is one and the same, to all in it selfe alike ; though some make it to themselues more tedious, by their owne vnwillingnes. The same yoke more troubles the vnweilding necke, then the patient. *Dij Laborantibus, &c.* We pay no price to God for any good thing, but

but Labour : if we higgles in that, we are worthy to goe without the bar-gaine. A little loytering doth often no little hurt. He that rowes against a violent streame, by neglecting a stroke or two, is borne downe a great way suddainely. Honest labour is a good companion : and beguiles the tyme, as societie doth a tedious way. The wise man thinkes those houres onely to goe merrily downe, that are spent in doing good. But take we heede, that as our hands be not idle, so our workes be not vicious. The *Prophet* speakes of some, that are so farre from sloathfulnes, that they *imagine mischief on their beds, and rise up early to practise it.* He that forbears Idlenes, & fals to lewdnes; mends the matter, as the vnskilfull Chirurgeon did his patients leg : when it was onely out of ioynt, he broke it quite in peeces. The *Charge* is ended : the next poynt objected to our consideration, is the *Sonnes*

Mica. 2. 1.

Answer, *I will not.*

We haue not beene so long about the *Charge*, but the *Sonne* is as short in his Answer. *I will not.* A very strange speech of a *Sonne* to a *Father*. *Nolo*; I will not goe.

Here is no irresolute Answer : no halting betweene two opinions, as the *Jewes* did in the dayes of *Eliab*, betwixt *God* and *Baal*. No *Lukewarmenes*, as *Laodicea*: which was neyther *hote* nor *cold*, and therefore in danger to be *spewed up*, as an offence to *Gods* stomacke. He is none of those *Neuters*, that walke to heauen with statute legges. None of those fooles, that on-wardes their journey to heauen, stand in a quandary, whether they should goe forwardes to *God*, or backe-wardes to the world. He is not a tottering *Israelite*, but a plaine *Iezreelite*; straying his voyce to the highest note of obstinacy. *Nolo*, I will not goe.

Reue. 3.

He was no Hypocrite: here is no dissembling carriage of the businesse ; as if his *Father* would bee pleased with good words: or that termes smother then *Jacob*, could countenance rebellion rougher then *Esaue*. He speakes

his thought; fall backe, fall edge: *I will not goe.* Hee was not like that guest, which the *Hermite* turned out of doores, after his charitable entertainment: because hee perceiued, that he could warme his cold hands with the same breath, wherewith he cooled his hote pottage.

'Twas strange, hee thought,

Breath hote and cold should from one mouth be brought.

This *sons* breath was stone-cold: as if no sparke or pietie, or ember of naturall dutie lay on the harth of his hart to warme it. *Nolo, I will not goe.*

He was no *Papist* sure: for the *Louanian* reseruation, *Iesuiticall* æquiocation, or mentall euasion, were not rules entred into his Grammar. Those spurious, bastard, ænigmaticall positions; abortiue births, which are called *pie fraudes*; those smother'd affirmations, and deuillish collenages were not taught him; hee neuer saw the *Iesuits* Colledge, nor heard Satan dispute in a Fryers Coule; he is blunt and plaine: and puts his *Father* out of all doubt; *Nolo, I will not goe.*

He was no Lawyer, thats palpable: here be no demurs nor pausing on an answer: perhaps fearing a further solicitation, he goes roundly to worke and ioynes issue in a word: *I will not goe.*

He was no talkatiue fellow, that to euery short question returnes answer able to fill a volume: with as many parentheses in one sentence, as would serue *Lipsius* all his life. I haue read of two sorts of ill answerers. Come to one of them, & aske where his master is: he replies, he's not within; and goes his way, not a word further. Demand so much of another; hee answers, my master is gone to the Exchange, to talke with a Marchant of Turkey, about the returne of a ship, which went out in Aprill, laden with, &c. a voluble, tedious, headles, endles discourse. This *Sonne* is one of the former: hee doth not trouble his *Father* with many words: he's short with him: as if he wanted breath, or were loath to draw out the

the threed of his speech too long: *Nolo, I will not goe.*

He was no complementor, he does not with a killed hand, and a cringing hamme practise his long studied art of complement: and after a tedious anticke of french curtesies set his tongue to a clinkant tune: No, he deales peremptorily, proudly, impudently, desperately: *Nolo, I will not goe.*

Excuses might haue beene quickly ready; if he would as willingly haue lied, as haue disobeyed. He might haue sayd with the *Sluggard, there is a Lyon in the way there is a Beare without*: terrour stands at the dore. Or my head akes, I cannot worke. Or the *Vineyard* is in good case, and needes no dressing. Or it is too farre thether, as *Ieroboam* pleaded. Or I want skill to worke in it. Or thou hast seruants enow, lay this taske on them, and spare thy sonne. Or if thy sonne must doe it, burden the younger with it: I am thy *Eldest sonne*, and priuiledg'd by primogeniture. No: he hath no desire to shelter his disobedience vnder the boughes of excuses: hee had rather speake his minde freely. *Nolo, I will not goe.*

Here is the picture of one thrusting away obedience with both hands, and rencuncing goodnes, as the *Gergesens* did *Christ*, when they thrust him out of their coasts as if they had told him, that he was no guest for *Gergesens*: for his seuerelawes, and their secure liues could neuer cotten. Would you haue some matches set by this sonne! *Stephen* tels the *Iewes*, ye *stifnecked and uncircumcised in hart*, ye doe alwayes resist the holy Ghost. *Dauid* speakes of some that cast the lawes of God behind their backs; as a man throwes a thing behind him in scorne, being an eye sore vnto him. *Iob* brings in the wicked saying to the *Almightie*, Depart from vs, for wee will none of thy wayes. *Israel* returns Gods milde admonitions, with *There is no helpe*, No, for I haue loued strangers, and after them I will goe and ver. 31. *We are Lords, we will no more come vnto thee.* Here be matches and paralels to this sonne.

Math. 8.

Act. 7. 51.

Psal. 50. 17.

Iob. 31. 14.

Ier. 2. 25.

It is generally customable with vs to iustifie our selues, and rather then our vicerous blaines, & putrifying sores should be expoſed to ſight & cenſure, we will double ſin, & bind iniquitie, to iniquitie by concealing it. If there be any buſh in Paradife, the ſonnes of *Adam* haue learnt of their Father to throwd themſelues vnder it. Either by couering it with a lye as *Gehezi* to his maſter *Eliſha*, *thy ſervant went no whether*. Or by colouring it with pretences, as *Saul*: (not I but) *the people*, ſa'd (not the worſt but) *the beſt of the Cattell*, (not for our owne priuate vſes, but for ſacrifice to the Lord. What a gradation of holy pretences is here aſſumed? Or by tranſlating it from our ſelues, as *Adam*: not I, but *the woman*; nay *the woman which T H O V gaueſt me*; & ſo by rebound caſting the fault on God. But here is rebellion vnmasking her ſelfe, and ſhewing her vgly viſage to the world with an immodest impudence: a proſtitation, a proſtitution of the hart to all manner of impietie: *Nolo, I will not goe*. You heare his *Anſwer*: let vs examine whether we can find any better comfort in

The Euent. *But he repented and went.*

We ſay the ſecond thoughts are moſt commonly the better. For all his big words, his ſtomach comes downe, If I may take leaue to gloſſe it: he could not want motives of humiliation to *Repentance*, of excitation to *Obediēce*; if his recollected vnderſtāding did cōſider 1. the *Perſon* cōmanding. 2. the *charge*. 3. himſelf the party charged.

1. *Pater eſt, qui genuit, pait, educavit*. It is his *Father*, that bred him, that fed him: & therefore *Iure Paterno*, by the right of a father to his begottē child, might cōmand him nether ſhould his obedience be forced *formidine pœnae*; as ſlaues execute their maſters wils for feare of the whippe. But he is to be drawne *Parentis amore*, with thoſe ſoft and ſilken threeds of inducemēt, which loue gently leads on.

2 The *charge* is not burdensome, nor vnbecomming his worth, if he ſtood vpon it, It is no baſe drudgerie: as
feed

feed the ox, hold the plough: which no good *sonne* refuseth on his fathers bidding. It was the fayrest busines his father could set him about, *worke in the Vineyard.*

3 Himselfe though a *sonne*, though the eldest *sonne*, must not liue idle. There is nothing more tedious to a noble spirit, then to doe nothing. There is neither oibe, nor starre, nor mind, nor eye, nor ioynt that moueth not. This is not all: it inures his hart to obedience, as well as his hand to diligence: it procures his fathers blessing, enflames his affection: and for a bountifull conclusion, shall possesse him of his heritage. His father will giue him the *Vineyard* he wrought in.

Our *Father* in heauen giues euerie one of vs the same *Charge*. He sends vs to his *Vineyard*, his *Church*, and bids vs *worke* there; glorifie his name, edifie our brethren, & allure our owne saluatiō. There is no precept in the whole booke of God, but enioynes this. Perhaps wee haue not so blasphemously answered with our tongues; *Nolumus, we wil not goe*, we wil not do it. But our liues haue spokē it: & they make as loud a noyse in his eares: that heares the hart as easily as the lippes. Our conuersations speake it; we actually deny it. I would to God our refusal were not too demonstratiue. Oh let vs reclaime our impudēt and refractary renegations, by a serious meditation of the former circumstances.

I. The *commander*, is the *Lord Almighty*, that cōmands heauen, earth, and hell; and our benigne and mercifull *Father*. He must be obeyed, his wil must be done: either by thee willingly, or cōstrainedly vpon thee. There was neuer any *Caine*, or *Esau*, *Achitophell* or *Iesabel*, *Iulian*, or *Iudas*, but did the wil of God though they went to hell for their labour. The signed wil of God may be disobeyed, his eternal decrees cānot be croli'd. What thou must doe, do willingly. *Fata volentem ducunt, nolentem trahunt.* God gently leads thee cōming, but drags on thee, with drawing: we say, a noble disposition *ducitur, non trahitur*. It

Rom. 12. 1

our *Fathers charge*, let our obedience be cheerfull. Let the wicked quake at his thunder, the sweete dewes of his mercies moillifie our harts. It is for slaues to do nothing, but for feare of present plagues, & the horror of future damnation: but *Paul* perswades Christians by the *mercie of God*. If that argument preuaile not with vs, wee are vnworthy the name of his *sonnes*. If the tender compassion of our louing father, and the heart-bloud of our elder brother *Iesus Christ*, canot make our feete quake to enter forbidde pathes, & our hands tremble when we put them forth to wicked actiōs, our soules are in a desperate case. Thinke, thinke: it is thy *Father* that commands.

2 The *service* required is easy, pleasant, comfortable. The Deuill imposableth on his slaues a heauy worke, and a more heauy wages. His worke is true drudgerie: (let not flesh and bloud sit Iudges) the vexation of couetousnes, the miserie of ambition, the sicknes of ebrietic, the poyson of lust, the pining of malice, and the sting of conscience wrap'd vp in the honey of all carnall delights; are basenes, & most sordide slavery. His wages is worse. *The wages of sinne is death*. Such a death, as the seuering of the body from the soule, compared with the separation of the soule from God, is of a farre vaster difference: then the ach of a finger, and the most horrid torments of the wheele. Well were it for his slaues: if they might for euer goe vnpaid. But this *worke* is sweet and delectable; hearing, reading, praying, singing, doing the workes of pietie, of pitie, can we imagine a sayrer busines; if at the most it may be called a *worke*.

3 The *reward* is infinitely transcendent, when wee haue laboured in the *Vineyard*, we shal haue the *Vineyard*. *Werke out your saluation*, and take your saluation. Those that haue honoured God, God will honour. It is his mercie, not to let any of our poore seruices to him goe vnregarded, vnrewarded.

In this Euent, there is, 1. a word of *retraction*. 2. a word of

of reuerſion. 3. a word of *proceeding*. Hee was going on to hell roundly : this *But*, interrupts him, & ſtoppes his courſe. He begins in coole bloud to pawſe and thinke vpon't. His answer (and when he answerd, his purpose) was, *I will not goe*. Yet here's a *But* that recollects him. After a little gathering vp his ſpirits, and champing on this bit of the bridle that checkd him, this *But*, he ſals to be ſory for what he had ſpoken, and in direct termes to repentance. Laſtly, when ſorrow had well humbled him, and his wild ſpirits grew tame, hee delayes the time no longer, but ſals inſtantly to his buſines : *he went*: faith taught him that his father was mercifull, and would forgiue his diſobedient language, vpon the true remorse of his conſcience : eſpecially when he came, and found him *working in the Vineyard*.

But

That which ſtoppes his lewd courſe, is a ſerious conſideration of his follie. This *Veruntamen*, like an oare turnes the boate another way, and ſaues him from the rocke, & ineuitable ſhipwrack, wherinto he was running his veſſell. It is a gaſpe that recouers his ſwouning ſoule when there was litle hope of life left. He had dyed, if this *But*, like a little *aqua-vita* had not fetch'd him backe.

It is a bleſſed wiſdome of the ſoule, an antidote or at leaſt good phyſicke for temeritie, to *conſider* our wayes. He that goes on without the fortunate retraction of a *quid feci*, or *facturus ſum*, precipitates his ſoule to ruine. The royall *Prophet* ſo recals and ſnibbes himſelfe : *I thought on my wayes : and turned my ſecte vnto thy Teſtimonies*.

Pſal. 119. 59.

He repented.

They goe farre that neuer returne. We heard this ſonne at the higheſt ſtayne of rebellion, now behold him deſcending by ſtaires and degrees, *he repented and went* and it may be ſupplied, *he wrought*. Thoſe that to mans iudgement and helpe are inextricably wrapp'd in the deuils ſnares, the Lord can eaſily vnwind, & ſet at liber-

Luk 13.
Ioh. 5.

tie, not *seuen* deuils in one, not a whole *Legion* in another, not all the principalities & powers of darknes in a third, can hinder repentance of sinne, and mercie to repentance, when God will bestow them. Kisse we the feete of his goodnes, that can heale when the case is desperate; a woman bowed downe with an *Infirmities* 18. yeares, a man 38. yeares bed-rid. There is no hart so obdurat, but the blood of *Christ*, when it shal please God to apply it can mollifie it.

Let this keepe vs from despairing of their saluation, whom we see, for the present, giuen ouer to licētiousnes. The *Prodigall* returnes home, the lost *sheepe* is found the dying *theefe* is conuerted, this rebellious *sonne* is brought to repētance. Then sinne, & spare not, sayes the libertine their will be hope euen to the last. But the mouth of this wickednes is soone stopp'd. *Qui semper dat pœnitenti remissionem, non semper dat peccanti pœnitentiam.* Who euer giues remission to him that repents, doth not euer giue repentance to him that finnes. God hath promised forgiveness to him that conuerts; his oath hath cōfirmed this & the blood of *Christ* hath sealed it. But *hoc opus, hic labor est*, how shalt thou be conuerted, if God with holds his gracious spirit? This promise binds thee to repētance, as well as God to mercy. But where growes that herbe of grace that thou mightst gather it? *Conuert thou me, O Lord, and I shall be conuerted.* The faults of the Saints are therefore recorded; not to encourage our falling, but to comfort vs when we are downe. He that shall harden himselfe to offend by their example, makes the same sin in him presumption, which was in them infirmities. So, beholding a man falling by misfortune from some high bridge into a deepe water, & yet scape drowning, goe and precipitate thy selfe in, to scape after the same fashion. It is dangerous tempting of Gods mercie.

He went.

Sorrow for the euill past was not sufficient, hee must amend

mend his future life. It is not enough to be sory that hee had loytered he must now labour in the *Vineyard*. It is often seene, that the more peruerse a sinner hath bin when he repēt, he proues the sounder: When this *son* grew to be good, he was good indeed. The Prophet *Jeremie* brings in *Ephraim* saying, *Surely after that I was turned I repented & after that I was instructed, I smote vpo my thigh: I was ashamed, yea euen confounded, because I did beare the reproch of my youth.* Paul had long beene a loyterer; but when he began once to runne in the right path, hee ouertooke them all: and hee that confelleth himselfe borne out of due time, yet doth withal acknowledge that he was in labours more aboundant then they all. *Mary Magdalen* emptied of her seuen deuils, is testified by *Christ*, to lone much, because many sins were forgiven her. *Zaccheus* had long bin a couetous extortioner, but when *Christ* and saluation came to his house, to his soule, how rich was his conuer- sion! Behould, halfe of my goods I giue to the poore: & if I haue wronged any man, I restore him fourefold. As if hee would make hast to vnrauell that bottome of sinne, which hee had beene so long in winding vp.

Ier. 31. 19.

1. Cor. 13. 8. 10.

Luk. 7. 47.

Luk. 19.

Thus I haue shewed you a precedent of *Repentance*: shew me a sinner that followes it. One *Sabboth-breaker* that offers to redeeme Gods holy time, hee hath abusiuely lost. One *Incloiser*, that will throw open his vniustly taken in Commons, One extortioner that returnes his thefts, his vsuries I should say; but sure I did not mistake. We say, we will not; and indeed we doe not. *Repentance* must not looke in at our gates. Wee are not humbled to this day. God must lay vs panting vpon our bed of sicknes, drinke vp our blouds, and raise our sinnes like dust and smoke, in the eyes of our consciences, before we will be moued. Till then wee beare our periuries, blasphemies, oppressiōs, frauds those vn- supportable burdens, life corke & fethers vpon our shoul- ders, without any sensible pressure, God touch our harts

that we may *repent, goe and worke* in his *Vineyard*.

Wee haue done with the *Dissolute*, and are false now vpon the *Hypocrite*. But he hath beene so liberally described in the *white Deuill*: that I will onely present him, and let him goe. This second sonne hath also his

Charge.

Which, because it is the same with the former, I lightly passe ouer. Only obserue, that the *Father* commands euery son to *worke*. There must be no lazy ones in Gods familie *Adam*, euen in his innocēcy, *Gen. 2.* was not permitted to sleepe in the sweet bowers only, or to disport himselfe in the coole & pleasant walkes, but he was bidden to dresse the Garden. But in the next *Chapter*, when he had sinned then *labour* was layd on him as a curse. Hee and all his generations must earne their bread, in the sweat of ether brow or braine. There must be no Ciphers in Gods *Aritmeticke*, no mutes in his *Grammar*, no blankes in his *Calendar*, no dumbe shewes on his *Stage*, no false lights in his house, no loyterers in his *Vineyard*. The *Charge* of the Father requires also this Sonnes

Answer. I goe Sir.

He giues his *Father* a faire title, *xúpiε*, Lord or Sir as if he acknowledged to him most submissiue reuerence, words soft as butter, but the deeds of warre are in the hart, many can giue God good words, but *verba, rebus proba*, saith the wise *Philosopher*: appeale from their lips to their liues. And you shall find these two differ, as it is seene in some tauerns: there are good sentēces vpon the wals, *watch, be sober, feare God &c.* Where there is nothing but blasphemie, ebrietie, & vnmeasurable rioting in the roome. Our times haue lighted on a strange flashing zeale in the tong; but it is a poore fire of zeale that wil not make the pot of charity seeth. Our professiō is hote, but our hospitallitie cold. These men are like a bad mill, that keeps a great clacking, but grinds no grist. *What hast thou to do, to take my couenāt in thy moutb: Seeing thou hatest instructiō in thy*

Gen. 2. 15.

Gen. 3. 19.

D. Boys Postil.

Psal. 50. 16.

thy heart. The hen, when she hath layd an egge, straight cackles it, which causeth it instantly to bee taken from her. But here's one cackles when he has not laid; & God comming finds his nest empty. This is to fry in words, freele in deeds: to speake by ells, & worke by inches: to promise mountaines, and bring forth ridiculous mole-hills. A bad course, & a good discourse agree not. Words are but vocall interpreters of the mind, actions reall: what a man does, we may be sure he thinks, not euer more what he sayes. Of the two, giue me him that sayes little, and doth much. Will you examine further who are like this sonne? They that can say here in the Temple, *Lord, hallowed be thy name*: scarce out of the church dores, the first thing they doe, is to blaspheme it. That pray, *Thy will be done*; when with all their powers, they oppose it. And *Incline our hearts to keepe thy lawes*, when they vtterly decline themselves. These are but Angels in deuils feathers: stinking dung hills couered ouer with white snow, rotten tunder shining in the night. *Pharises cups, Ignis fatui*, that seeme to shine as fixed in the Orbe, yet are no other then crude substances, & falling meteors. You heare how fairely this younger brother promiseth, what shall we find in

The Euent? *But he went not.*

What an excellent *Sonne* had this beene, if his heart and tongue had beene cut out of one peece! He comes on brauely, but like an ill Actor he goes halting off. It is not profession, but obedience that pleaseth God. *Not euery one that saith vnto me, Lord, Lord, shall enter into heaven: but hee that doth the will of my Father which is in heaven.* There are three things that colsen many: because they are preparatiues to obedience, but are not it. Some intend well; as if the blast of a good meaning could blow them into heaven. Others prepare and set themselves in a towardnesse: but like the *George*; booted and spurr'd, and on horse-backe, yet they stirre not an ynh.

O

Others

Mat. 7. 21.

Others goe a degree further, and they beginne to thinke of a course for heauen: for a Saboth or two you shall haue them diligent Church-men: But the Devils in it, some vanitie or other steales into their heart, and farewell Deuotion. All these are short, are nothing, may be worse then nothing: and it is onely actuall Obedience, that pleaseth God. *Beloued*, say no longer, *You will*; but *Doe*: and the *Doer shall be blessed in his deed*. Which blessednesse the mercies of God in *Christ Iesus* vouchsafe vs. Amen.

Iam. 1. 25.

FINIS.



THE

THE LEAVEN

OR
A Direction to Heauen.



THE
EVEN
OR

THE EVENING



THE LEAVEN

OR

A Direction to Heauen.

Matth. 13. 33.

Another parable spake he vnto them. The kingdome of heauen is like to Leauen, which a woman tooke, and hidde in three measures of meale, till the whole was leauened.



THe word of God is pure, sayth the Psalmist, conuerting the Soule. Pure formaliter in it selfe: Pure effectiue, in purifying others. Now are yee cleane through the word which I haue spoken vnto you. There is life in it, being the voyce of life it selfe. Lord, to whom shall we goe? thou hast the words of eternall life.

O 3

As

Psal. 19.

Ioh. 15. 3.

Ioh. 6. 68.

Heb. 1. 1.

Luk. 24. 19.

Psal. 78. 2.

Luke 8. 10.

2. Cor. 4. 3.

As God, who at sundry times, and in diuerse manners spake in time past, vnto the Fathers by the Prophets, hath in these last dayes spoken vnto vs by his Sonne : so also this Sonne (whom he hath appoynted heire of all things, by whom also hee made the worlds, when he tooke flesh, and went about on earth doing good) taught the people after diuerse fashions and formes of speech : though in all of them he carryed a state in his words, and taught with authoritie ; vnlike to the verball Sermons of the Scribes. Hee was a Prophet, mightie in deed and word, before God and all the people. Sometimes he taught by explication, sometimes by application : sometimes propounding, other times expounding his doctrines. Often by plaine principles, and affirmatiue conclusions; not seldome by *Parables* and darke sentences : in all seeking his Fathers glory, his Churches saluation. In this Chapter plentifully by *Parables*. Diuines giue many reasons why Christ vsed this *Parabolicall* forme of speaking.

1. The impletion of *Scriptures*, which had so prescribed of him. Psal. 78. *I will open my mouth in a parable : I will utter darke sayings of old.*

2. That the misteries of Gods kingdome might not be reuealed to the scornefull. To such it shall be spoken in *Parables*, that seeing they might not see : and hearing they might not vnderstand. They are riddles to the *Cains*, and paradoxes to the *Iudas*ses of the world. But if our Gospell be hid, it is hid to them that are lost. These come to Church as trevants to Schoole ; not caring how little learning they get for their money ; but onely regarding to auoid the temporall punishment. But at the great Correction-day, when the Schoole-master of heauen shall giue them a strict examination, their reward must be abundantly painefull.

3. That Christ might descend to the capacities of the most simple; who better vnderstand a spiritual doctrine, by the reall subiection of some thing familiar to their senses.

senses, As the Poet,

*Segnius irritant animos dimissa per aures,
Quàm quæ sunt oculis subiecta fidelibus.*

So per fenestras oculorum, oraculorum admittitur intellectus. But the Testimony of the Lord is sure, making wise the simple. Hee sayd once to poore Fishers. To you it is giuen to know the mysteries of the kingdome of God. He sayes not *Mysteria Regis*, but *Mysteria Regni*. Not the Mysteries of the King, but the Mysteries of his Kingdome. The former may not be knowne: the other may, must be knowne.

Psal. 19. 7.

Luk. 8. 10.

And it is also obseruable, that his *Parables* were diuerse; when yet by those sundry shadowes he did ayme directly at one light. He doth (as it were) draw the Curtaine of heauen, and describe the kingdome of God by many resemblances: yea, and some of these *unum sonantia*; like so many Instruments of Mulicke playing one tune. In that immediately precedent *Parable* of the *Mustard seed*, and this subsequent of the *Leauen*, he teacheth the same doctrine: the spreading vertue of the *Gospell*. The intention of which course in our great *Physitian*, is to giue seuerall medicines for the same maladie in seuerall men: fitting his documents to the disposition of his patients. The Souldiour doth not so well vnderstand similitudes taken from husbandry, nor the Husband-man from the warre. The Lawyer conceaues not an allusion from *Phisicke*, nor the *Physitian* from the law. *Forenses domestica nec norunt nec curant; neque forensia domesticam agentes vitant*. Home-dwellers are ignorant of forrayne matters: neyther doth the quiet rurall Labourer trouble his head with matters of State. Therefore *Christ* deriues a *Parable* from an Army, to teach *Souldiers*; from legall principles, to instruct *Lawyers*: from the field & sowing, to speake familiarly to the husbandmans capacity. As that *Parable* of the *Seed*, the first in this Chapter, may be fitly termed the *Ploughmans Gospell*. As

Ferus sayth; that when he ploughes his ground, he may haue a Sermon euer before him. Euery furrow being a lyne, and euery graine of corne a lesson, bringing forth fruite. So *Paul* borrowes a comparison from *Wrastling*, and from *Running* in a race: and our Sauour from a Domesticall businesse, (for *muliebrium officium*) from *Leauen*; which a woman tooke, &c.

We may reduce the *Parable* to three generall heads, *Quid, ad Quid, in Quo*. 1. *What* is compared. 2. To *What*. 3. In *What*. Two natures are accorded in *quodam tertio*: two subiects shake hands by a reconciling *Similitude*. 1. The matter compared is the *kingdome of heauen*. 2. The matter to which it is compared, is *Leauen*. 3. Now the concurrence of these, lyes in the sequele: which a woman tooke, and hidde in three measures of meale, till the whole was leauened. Wherein are remarkable, the *Agent*, the *Action*, the *Subiect*, the *Continuance*. 1. The *Agent* is a *Woman*. 2. The *Action* is double, taking, and hiding, or putting in the *Leauen*. 3. The *Subiect* is *meale*, or *flower*. 4. The *Continuance*, *Donec fermentetur totum*; vntill the whole masse be leauened. This is the *In Quo*: the manner of the *Concurrence*. The generall poynts then, are *What, Whereto, Wherein*. We are according to this methode, to beginne with the

What.

The *Subiect* compared is the *kingdome of heauen*. This hath a diuerse sense and apprehension in the *Scriptures*. Specially it is taken 3. wayes.

1. For the *kingdome of heauen* in heauen; which the godly shall possesse hereafter: the scope or maine marke we leuell at. That high *Pyramides*, which the toppe of *Iacobs ladder* reacheth to, and leaneth on. That which *Saint Peter* calls the end of our Faith, even the saluation of our soules. Whereof *Dauid* sings. *Psal. 16. In thy presence*

sence is fulnesse of ioy, at thy right hand there are pleasures for euermore. Which no vertue of mortall eye, eare, or heart hath comprehended. *Luk. 13. They shall come from East, from West, from North and South, and shall sit downe in the kingdome of God. Vnto which our King that owes it, and Sauour that bought it for vs, shall one day invite vs: if he find vs marked for his sheepe. Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world. Deare Iesus, bring vs to this kingdome.*

Luk. 13. 29.

Math. 23. 34.

2 For that which qualifies and prepares vs to the former, *Grace and Holinesse*. For into that shall enter no vncleane thing, nor whatsoeuer worketh abomination, or maketh a lie: but they which are written in the *Lambes booke of life*. No flesh that is putrified, except it bee first purified, shall be glorified. No man goes to heauen *per saltum*, but *per scansum*. Now this *scaltie* is called the kingdome of heauen 1. because the life it liues is heauely. *Philip. 3.* Though we are on earth, our conuersation is in heauen. 2. because the ioy of the holy Ghost, and peace of conscience, which is heauen vpon earth is inseparable from it. *Rom. 14.* The kingdome of heauen consists not in meates and drinckes, but in righteousnes, peace, and ioy of the holy Ghost.

Reu. 21. 27.

Phil. 3. 20.

Rom. 14. 17.

3. For that whereby wee are prepared to both the former: this is the kingdome of heauen here meant; and to declare it in a word, it is the Preaching of the Gospel. This by the powerfull cooperation of Gods spirit begets grace in this life, and grace in this life, shall be crowned with glory in the life to come. The word of God, (which is called the *Testimonie*, because it beares witnesse to it selfe) examined and compared in like places, calls the Preaching of the Gospel, the kingdome of heauen. *Luke. 10. 11. Math. 21. 43. Math. 23. 13.* The kingdome of God shall be taken from you, and giue to a nation bringing fruits thereof. The children of God liue in this first kingdome: the second liues in them: the third, which

Esa. 55. 10.

is aboue, doth perfect both the former. In this *kingdome* we might obserue, 1. who is *king* 2. who are *Subiects*. 3. what are the *lawes* whereby the one gouerns, the other are gouerned.

1. God is king in 2. respects. *Potentialiter*, in regard of his Maiestie. *Prasentialiter*, in regard of his mercie. *Potentially* he is king ouer all the world, gouerning all things, actions, agents, euents, *in foro Poli*, *in foro Pluri*, *in foro Conscientie*. God is king, bce the earth neuer so vnquiet, sayth the Psalmist. Hee can still the raging of the sea, and the roaring of the world, the madnes of the people. Thus hee raignes ouer Satan, and all his factors on earth, executioners in hel. He cannot touch a hogge without his license, nor crosse a sea without his passport. He hath a hooke for *Senacherib*, a bridle for the horses, & mules, a chaine for that great *Leuiathan*, a teddar for the deuill. The *Lambe of God* leads that great roaring *Lyon* in a chaine: and with the least twitch of his finger giues him a *Non ultra*. All powers are inferiour to, and deriued from this power: to which they haue recourse againe, as riuers runne to the Ocean, whence they were deduced. Let all Potentates cast downe their Crownes before his feete, with the 24. Elders: *Subiiciuntur omnes potestates Potestati infinite*. Dominion riseth by degrees: there bee great, saith *Solomon*: and yet Greater then they; and yet againe higher, then they all. Begin at home. In man there is a *kingdome*. *Est animi in corpore regnum*: The minde hath a Soueraigntie ouer the body. Restraine it to the Soule: and in the Soules kingdome *Dominatur ratio in irascibilem et concupiscibilem partem*, Reason hath a dominion ouer the affections. This kingdom is within man. Looke without him: behold: God hath giuen him in *bruta animalia imperium*, a *kingdome* ouer reasōles creatures. Yet among themselues, God hath set man ouer man: the housholder is a pettie King in his familie, the Magistrate

Reu. 6.

Eccl. 5.

gistrate ouer the cōmunaltie, the king ouer all. The heauenly bodies haue yet a power euer vs. *Est corpus in caelestium in inferiora dominium*. God is king ouer them, and all. *Astra regunt homines, sed Deus astra regit*. God is then onely and soly an absolute king.

But hee raignes in this place rather presentially by his grace: where his scepter is a scepter of righteousness, and his throne mans hart. For that is so excellent a place, that it is euermore taken vp for a throne, either by God, or Satan. To the godly then is this great king most propense: though others also tast the sweets of his bountie. As the earthly prince gouernes, & prouidently sustaines all the people of his dōinions: but those that stād in his court, & feast at his table, more especially partake of his royal fauours. God at his owne cost, maintaines all the world, & hath done almost these 6000. yeares: but he loueth *Ierusalem* aboue al cities, & the *gates of Sion*, aboue all the dwellings of *Iacob*. All *Iosephs* brethren shall bee feasted at his charges, but *Beniamins* melle, shall fīue times exceed the rest. There may bee one fauour left for *Esaū*, but *Iacob* goes away with the blessing. God is still good to all *Israel*: let him be best to them that are of a pure heart.

Psal. 73. 1.

2. The Subiects in this kingdome are the godly: not such as giue a passiue & involuntary obedience, doing Gods wil (as the deuill doth) *contra scientiam, contra conscientiam*: of whom more properly we may say, *Proposita dei sunt potius de illis, quā ab illis*. These, though they worke the secret decrees of the great king, are not of this kingdome. Onely they that giue to him the sacrifice of a free wil offering; that *libenter* and *ex animo* subscribe & assent obedience to his hefts, Whose liues, as well as lips, pray that article. *Thy will be done*. They are indeed, Subiects to this king, that are themselves kings, *Reu. I. Christ hath made vs kings, & Priests*. Euery king on earth is as it were a litle god *Psal. 82. 6*. Onely our God is the great king: able to bind kings in chaines and nobles with linkes of yron. In respect both

Reu. 1. 6.

Psal. 149. 3.

both of his power raiging ouer all, & of his mercy ouer his chosē, he may wel be called *Rex regum*; the great king ouer both temporall & spirituall *Kings*: he is the *King of kings*. For al his faithful childrē are myltically & spiritual ly made & called *kings in Christ*; & the *Lord* is king of all.

3. The *lawes*, whereby this *kingdome* is gouerned are the Statute-lawes of heauen. *Psal.* 147. 19. written of the holy *Ghost*, by Prophets and Apostles, sealed by the bloud of Gods Soune; a light to our darknes, a rule for our actions.

Vpon this ground thus laid I build a double structure of instruction.

1. *Christ* hath a *kingdome* also in this world: not of this world: himselfe denies it to *Pilate*. *Iohn.* 18. 36 He would none of their hasty coronation with carnall hands. Yet he was and is a spirituall *King*. So was it prophecied. *Dan.* 7. 14. *Mica.* 4. 7. So the *Angel* told *Mary*. *Luk.* 1. 32. 33. Hee shall raigne ouer the house of *Iacob* for euer, & of his *kingdome* there shall be no end. So *Pilate* wrote his *Inscription*, though in the narrowest limits *Iesus of Nazareth King of the Iewes*. To expect or respect the *Messias* for a temporall Prince, was the *Iewes* perpetuall dotage, the Apostles transient error, *Math.* 20. 21. *Act.* 1. 6. Lord wilt thou at this time restore the *kingdome* to *Israel*? But *Christ* is a *King* after a spirituall manner on earth: restraining the violence of the wolues & goates like a good *Shepherd*: not suffring them to annoy and infest his lambes at their pleasure, or rather displeasure ruling his chosen, ouer ruling the reprobates, as the great master ouer the whole familie of this world. His throne is at the right hand of his father in heauen; but his dominion is throughout all ages, and extends to the end of the earth. We should not passe this, without some vsefull application.

2. If there be a *kingdome of heauen* here to be had, why doe we not seeke it? The charge is not lesse for our good, then

then Gods glory, which *Christ* giues. *First seeke the kingdome of heauen, and the righteousness thereof, and then all these things shall bee added vnto you. Seeke it in faith, with prayers, with teares, with reformation. Seeke it first: let no worldly thing stand in your thoughts worthy pre ferment to it. Seeke it with disregard and an holy contempt of other things: for this once come, they shall be cast vpon you.*

Math 6.33.

2. Since *Christ* hath a *kingdome* here, let vs reioyce. *The Lordraigneth, let the earth reioyce: let the multitude of Isles bee glad thereof. And among those Ilands, let the ioy of England be none of the lest. What was foretold by Zachary 9. 9. is fulfilled by our Saviour. Math 21. 5. Reioyce, shout out for ioy: for thy King commeth. Let his exaltation be thy exultation. If hee were impotent and could not helpe; improvident and would not, we were neuer the better for our king. But his power is immense, his mercie propense: He that keepeth Israel, doth neither slumber nor sleepe.*

Psal. 97. 1.

3. This is terrour to the wicked: they serue a *King*, but he is not an absolute *King*: his head is vnder *Christs* girdle, nay vnder his fecte. There is in *Satan* *nec volentis, nec valentis virtus* neither might nor minde to succour his subiects, his abiects. *Prodigall Lucifer* (the father of prodigious *Machiavels*, that are bountifull with what is none of their owne, dealing states & kingdomes like the *Pope*, as Gods legacies, when God neuer made him executor) makes *Christ* a bountifull offer of kingdomes. Poore beggar; he had none of his owne; not so much as a hole out of hell: Whereas *Christ* was Lord of al. Disproportionable proffer! He would giue the king of heauen a kingdome of earth: the glory of this lower world to him that is the glory of the higher world: and requires for price, to haue him worship an *Angel* of darknes, who is worshipped of the *Angels* of light. Treble ye wicked: you serue an ill Master, are subiects to a

Math. 4.

Ioh. 16. 11.

curfed king . Well were it for you if you might scape his wages, well for himfelfe, if he might scape his owne. Both he and his fubiefts fhall perith. *The Prince of this world is already indged.*

4. Since there be two Spirituall kingdomes on earth; & we muft liue vnder one of them, let vs wifely chufe the eafieft, the feureft, the happyeft. For eafe *Satans* feruices are vnmercifull drudgerie: no paines muft be refused to get to hell. *Chrift, yoke is eafie, his burthen is light.* For fecuritie: we fay in terrene differences, it is fafeft taking the ftronger fide . Why then? fhould wee then forfake that *strongest man*? which commands the world: and reuolt to the tents of *Belial*, the fonne of vanitie? For happynes, *Christs kingdome* is the farre more bleffed: for countenance, for continuance in the hart-folacing funfhine of his mercie, and the vnclouded eternitie of it.

2. Our fecond Inference is this. Such is the excellencie of the Gofpell, that it is dignified by the title of a *kingdome*, & that of *heauen*. Earthly things cannot boast this priuiledge, to haue that afcribed to the meanes, which belongs to the end. Bread is not health, but the fufte-nance of it. Reading is not learning, but the way to get it. In diuine graces, the way is often honoured with the title of the end: Faith is called *life*, Grace *saluation*, the Gofpell the *kingdome*. Such is the infallibilie of Gods decrees, & the inseparable effects that follow his heauenly intentions; that the meanes fhall eafily performe the office, they were sent to doe. The preaching of the Gofpell fhall faue thofe, whom God hath determined to faue by it: and fhall as affuredly bring them to the *kingdome of heauen*, as if it felfe were that *kingdome*. Here is then matter.

1. Of instruction: that God hath fo decreed it, that wee muft ordinarily paffe through one *kingdome* into another, into a greater. From the Gofpell of life, we fhall goe to the God of life. From the preaching of the

the word, to that the word hath preached: the end of our faith, the salvation of our soules. For wee climbe to heauen by Pauls stayres. Rom. 10. (and without that manner of ascending few come thether) from preaching to beleeuing; from beleeuing to obeying, and obedience preceedes our eternall life. Such a man shall onely heare that comfortable allocution, *Good and faithfull servant, enter into thy masters ioy.*

2. Of comfort: that seeing wee haue the Gospell, we haue the *kingdome of heauen* amongst vs. They see not this *marueilous light*, that liue in their old naturall darknes: no nor doe all see this kingdome that liue in it; but they alone in whom this kingdome liues. *Our Gospell is hidde to those that are lost.* It is an offence to the Gentiles contempt of the *Iewes*: riddles to the *Athenian Stoicks*: a paradoxe to *Iulian*. But to them that are called; both *Iewes & Greekes*, the power of God, and the wisdom of God. Open your scornfull eyes, lift vp your neglected heads, yee abortiue generation of lust and sinne: the sunne shines in your faces. Shadow not your eyes with carnall securite; remoue those thicke clouds of ignorance and contempt interposed betwixt you & this light. See, see, and glorifie our God, *the kingdome of heauen is among you.* Come out of your holes, ye *Romane* dormice: pray for spirituall vnction ye sotted worldlings: that the scales of nescience may fall from you. Waken your heauie spirits, ye mopish naturals: liue no longer in the region of darknes, and tyrannie of sinne: and blesse his name, that hath cald you to his *kingdome*. You need not trauell a tedious pilgrimage, leaning on the staffe of a carnall deuotion, as the papists are forced: nor trudge from East to West to seeke this *kingdome*; as the *Iewes* were menaced: nor cry, it is too farre to goe to *Ierusalem*, and therefore fall to worship your *Calues*, your litle Gods at home, as *Ieroboam* pretended. But to take away all excuse, and leaue your obstinacie naked to the

2. Cor. 4. 3.

Act. 17. 18.

1. Cor. 1. 24.

Iudgement seate of God, behould *Venit ad limina virtus*; you need but steppe ouer your thresholds, and gather *Manna*; the *kingdome of heauen* is among you.

3. Of reproofe, cease your dispiling of the Gospell yee profane Ruffians; whose sport is to make your selues merry with God. You cannot sticke the least spot of contempt on the cheek of preaching, but it lights on *heauen* it selfe: where you will one day desire to bee. Whiles you would shoote arrowes against the invulnerable brest of God, they shal recoil with vengeance on your owne parts. You litle thinke, that your scurrilous iests on the word, & the messengers therof stricke at the side of *Christ* with the offer of new wounds. You dreame not, that you flowt the *kingdome of heauen* it selfe: which when you haue lost, you wil prize dearer then the West Indie doth her gold, or the East her spices. If you knew what this *kingdome* was, you would waigh out your bloud by ounces, like gold in the ballance till your harts had not a drop left to cherish them, for the purchase of it. Behold, you may haue it for lesse: why do you despise it? Perhaps you make full account of this *kingdome*, though you allow your selues in your vanities. What, will you scorne it, and yet be glad of it? How vnequall are these thoughts! How vnpossible these hopes! God will not glue his pearles to swine; they shall neuer inherite the *kingdome of heauen* that despise it. This is the *what*; now follows the

To what.

The thing whereby this mysticall nature is shadowed out to vs, is *leaven*. In this wee must confine our selues to the scope of the *Parable*; and as we would not looke short, so we wil not looke beyond. Sobrietic must guide our course in euerie *Sermon*; then especially, when our Navigation lyes through the depth of a *Parable*. we find *Leaven* els where vsed in the worse sense. And before we step any further, this point objects it selfe to our obseruation

observation.

The same thinges are oft taken in different senses ; sometimes oblique, not seldome opposite. *Christ* in another place premonisheth his *Apostles* against the *Leaven* of the *Pharises*, *Sadduces*, and *Herodians* ; the *leaven* of *Hypocrisie*, of *irreligion*, of *sauage policies*. And the chosen vessel bids vs. *Thurget out the old leaven, &c.* Here it is vsed as graciously, as there grieuously: and no meaner a thing is likened to it, then the *kingdome of heauen*. But I referre this note to a place, where I haue more liberally handled it.

The intent, force, and rigour of the *Parable* consists in the *Propagation*. As *leaven* spreads into the whole *lumpe*, so the *Gospell* regenerates the whole man. This is the pith and marrow of it: yet what other resemblances serue to the illustration of it, are considerable. Therefore two remote and improper observations in the *leaven*, shall lead vs to the maine, which is the *Dilatation* of that, and the *Gospell*.

1. *Leaven* hath a qualitie somewhat contrary to the *meale*, yet serues to make it fitte for bread. The *Gospell* is soure and harsh to the naturall soule, yet workes him to newnelle of life. It runnes against the graine of our affections ; and we thinke, it troubles the peace of our *Israel* within vs. Our sinnes are as deare to vs, as our *eye*, *hand*, or *foote*, necessary and ill spared members : the *Gospell* that would diuorce our loues so wedded to our iniquities, seemes *Durus sermo* ; who can beare it. It is *leaven* to *Herod* to part with his *Herodias*. To *Naaman*, to be bound from bowing before *Rimmon*. *Christ* giues the young man a sower morsell, when hee bids him giue his goods to the poere. You choake the *Vsurer* with *leaven*, when you tell him, that *non remittitur peccatum nisi restituatur ablatum* : that his sinnes shall not bee forgiven, till his vniust gaines be restored. You may as well prescribe the *Epicure leaven* in stead of bread : as set him

1. Cor. 5. 7.

See Devils
Banket. pag.
20.

Matth. 5. 29.

the voyder of abstinence, in stead of his table of surfets. This is *leauen* indeed, to tell the Incloser, that he enter-commons with the Deuill, whiles hee hinders the poore to enter-common with him. Or to tell the *Sacrilegious*, that *Satan* hath iust possession of his soule, whiles he keeps vniust possession of the churches goods. When this *leauen* is held to carnall lips, it will not downe: no, the very smell of it offends. The combate of fayth, the taske of repentance, the mercifulnesse of charitie: this same *Rule of Three* is hard to learne. To deny a mans selfe, to calhier his familiar lusts, to lay downe whole bagges of crosses, and to take vp one: the Crosse of *Christ*; to forsake our money, and assume pouertie, persecution, contempt for the Gospell: Oh sowre, sowre *leauen, leauen*. No such tart thing shall come into the vessell of our hart, among the meale of our affections: we cannot brooke it. But this must come, and be made welcome, or wee shall not bee bread for Gods Table. It is sayd of the *leauen*, that *massam acreo grato excitat*. It is *acror*, but *gratus*; when the soule is once sensible of the vertue. God is faine to wrastle with our corruptions, and like a louing Father, follow vs vppe and downe with this *leauen*: wee turne our backes vpon him, and bidde him keepe his *leauen* to himselfe; as *Daniel* to *Belshazzar*; keepe thy rewards to thy selfe, and giue thy gifts to another. But when wee are once wearie of the worlds huskes, and begin to long for the bread in our Fathers house: doe but taste and digest this *leauen*; then that that was *fel in ore*, proues *mel in corde*: we turne againe, and follow him for it: Lord, *enermore giue vs this bread*; feed vs with this *leauen*: that we may be bread for thine owne table. The law was not so harsh in mortifying our sinnes, but the Gospell is found more sweete in sauing our soules.

Luke 15.

Iohn 6.

2. One sayth of the *leauen*, that *massam calore suo excitat*: it rayseth the *lumpe* with the heat; as the houswives philosophic

philosophie giues the cause. The meale is cold of it selfe, and vnapt to congeale : the *leauen* by heate doth it. In the Gospell preached, there is a spreading heate. It is not onely fire in *Ieremies* bones, but in the Disciples eares and hearts. Luke 24. Chapter, and the 32. verse. *Did not our hearts burne within vs? Is not my word as fire,* sayth the Lord, In the Ministers soule, it is like fire shut vp in the bones, which must haue vent, or it will make him wearie of forbearing : and ring a *woe* in his conscience: *if he preach not the Gospell.* It hath no lesse powerfull feruour in the Christian hart ; and inkindles the kindly heat of zeale, which no floods of tentation can quench, or blasts of persecution blow out. This is that, thawes the frozen conscience, warmes the benumbed spirit, and heats the cold heart. Men are naturally cold at heart, and sinne runnes like a chill agew through the generall blood. The couetous, proud, hypocrite hath a cold stomach ; that for want of digestiue heat, turnes all good nourishment into crudities. Summon them to iust triall, feele their pulses ; and they beat coldly. If the minister intreat a collection for some distressed Christian, there is a crampe in our fingers, wee cannot vntie our purse-strings. It is a manifest signe, that wee are not *leavened*. So long as the meale of our affects continues thus cold, wee are vncapable of being bread. The word puts feruour into our harts, and *leauens* vs.

Ier. 23. 29.

The speciall instance of this *Resemblance* is, that the *leauen* spreads vertue into all the *Meale* : the Gospell disperseth saluation into the whole man. The word of God is powerfull to our renouation, speeding and spreading grace into all parts of vs. It workes vs to perfection : though not that *graduall* perfection (as the Schoole termeth it) which is aboue ; yet to that *partiall* perfection, which *Paul* prayes for his *Thessalonians*. The God of peace sanctifie you throughout: & assumes to be in his

1. The 5. 23.

Philip. 3. 15.

Philippians. Let as many of vs, as be perfect, be thus minded. For though Iustification admits no latitude, yet Sanctification is wrought by degrees. And a Christian goes forward into grace, as into those *Waters* of the *Sanctuary*: first to the ankles, then to the knees, and so higher till all be washed: as the *leaven* spreads, till all bee *leavened*. This doctrine will more clearely manifest it selfe in the *In Quæ*, or subsequent obseruations. Onely let vs not leaue it without a double vse.

Col. 3. 16.

1. Suffer your selues to be *leavened*: giue entertainment to the Gospell in your hearts. Though it bee a more *blessed thing to giue then to take*; yet it is a lesse chargeable thing to take then to giue. It is Gods bounty to giue his word; doe not you in a nice fullennesse refuse it. *Let the word of Christ dwell in you richly.* Doe not pinch this *leaven* for roome; nor thrust it into a narrow corner in your conscience: whiles you giue spacious reecat to lust, and sinne, and such lewd In-mates. But let it soke into your vaines, and dilate it selfe into your affections; that it may breed good bloud in your hearts, good fruite in your conversations.

2. So iudge of your selues, as you find this *Leaven* spreading in you. If you should heare euery day a Sermon, or could read euery houre a volume, yet whiles your liues are barren, you are but *unleavened* bread: so vnfaourie, that God will not admit it at his boord. Hee hath an *unleavened* hand, that is not charitable: an *unleavened* knee: that is not humble: an *unleavened* tongue, that blasphemeth: an *unleavened* eye, that maliceth: an *unleavened* heart, that securely offendeth. The outward working shewes the inward *leavenning*: & the *diffusion* is an argument of the being. It cannot bee pent vp, no more then fire. It is no lesse operative, then it is blessed. You haue heard the *What*, and to *What*, the *In What*, *How*, or the concurrence of these followe in many particulars. Here is the *Agent*, the *Action*, the *Subiect*,

Subject, the Continuance. The *Agent* is a *Woman*; by whom is shadowed the *Minister*. And here are observable three things.

1 The *Agent*, that must worke with this *leauen*, is a *Woman*, weake in her sexe: yet the *leauen* workes neuer the lesse for her imbecillitie. The *Minister* that must put this *leauen* to our soules, is a man, weake, sinfull, despised man: yet doth not his weaknes derogate from the powerfull operation of the word in the hearts of Gods chosen. It is the word of a mightie and maiestieall God; who speakes, and the mountaines tremble: threatens, and the foundations of the earth are moued. I appeale to your consciences, (who haue a testimony from them, and they from the *Spirit*, that you are Gods) hath not his word spoken by a silly man, made your harts bleed within you for your sinnes? Yea, hath not *Felix* himselfe trembled like an Aspine leafe, when *Paul*, euen his prisoner, preached? What power hath stirred you? Humane, or Diuine? *Tertullus* could not doe it, whiles authoritie and credite with men seconded his eloquence. *Peter* taken from his Nettes, shall catch a thousand, and a thousand soules at a draught. What presumptuous follie in some is it then, to loath the *Word* of eternall truth, becaule such a man speakes it. God must not onely giue them meate, but such a cooke, as may dresse it to their owne fancies. Our weakenesse makes way for Gods brighter glory: That your faith should not stand in the wisdom of man, but in the power of God. Oftentimes the pillars of the Church moue not him, whom a weake *leauener* hath conuerted. It is a reason conuincing the wicked: confirming the faithfull, that *Paul* giues. God hath chosen the foolish things of the world, to confound the wise: and the weake things to confound the mightie. That no flesh should glory in his presence.

1. Cor. 2.5.

1. Cor. 1.27.&c.

2. The *leauen* doth this without the *Womans* vertue,

not without her instrumentall helpe : but the *woman* in no respect without the *leaven*. The *Minister* cannot *leaven* his owne heart, much lesse the soules of others: the *Word* doth it, the *Minister* is but the Instrument to apply it. The *Physitian* heales not the sore, but the medicine. The hand feeds not the bodie, but the meate it reacheth to it. Neyther in district termes doth *Fayth* saue ; but onely apprehend the *Lord Iesus*, in whom is assured saluation. Indeed so doth God dignifie our *Ministeriall* function, that the *Priest* is sayd to *make the heart cleane*, and *Timothy* to *saue soules* : by attribution of that to the Instrument, which is wrought by the *Agent* : the happie concurrence of the *Spirit* & the *Gospel*. Act. 3. 12. 16.

Heb. 12. 29.

3. A *woman* is the fittest for this domesticall busines. *Mulieres muliebria curent*. The *Minister* being a man, is aptest in Gods choyse for this spirituall *leauening*. Should God speake in his owne person, his glory would swallow vs vp. *For our God is euen a consuming fire. Who hath seene God, and liues!* Aske mount *Sinai*, if as stout-hearted men, as we can be, did not run away, tremble for feare ; and intreat that *Moses* might speake to them from God, not God himselfe. If *Angels* should preach to vs, their brightnesse would amaze vs : and in derogation to his glory, (to whom alone it belongs, and hee will not giue it to another) we would fall downe to worship them: ready to giue thē the honour of all good wrought on vs. The *Word* should not bee sayd to saue, but the *Angels*. If one should rise from the dead, as *Dives* (hauing learnd some charitie in Hell, that hadde none on earth) wished: it would terrifie vs. Loe then, by men of our own flesh, of the same animation with our selues, doth *Iehonah* speake to vs ; that the prayse might be (not mans, but) Gods. The *Agent* thus considered, let vs looke to the *Action*. This is double. *Taking the leaven. Putting it into the meale.*

1. The

1. The woman tooke the *leauen*: shee hath it ready before shee vseth it. We must first haue the Gospell, before we can *leauen* your soules with it. We must not be vaporous and imaginatiue enthusiasts, to trust all on a *Dabitur in hora*: but with much studie and painfulnesse get this *leauen*, and apply it. What betters it to haue a *Physitian*, when he hath no medicine; or with his medicine, without skill to applie it. Men thinke Sermons as easie, as they are common. You that neuer prepare your selues to heare, thinke so of vs, that we neuer prepare our selues to preach. If this cheape conceit of preaching did not transport many, they would neuer couet to heare more in a day, then they will learne in a yeere, or practise all their liues. Alas, how shall we *take* this *leauen*? The skill of mingling it, is fetched from the schooles of the *Prophets*; from meditation, from books. But in these dayes, disquietnesse allowes no meditation, penurie, no Bookes. You depriue vs of our meanes, yet expect our *leauens*; as *Pharaoh* requir'd of the *Israelites*, their number of bricke: but allowed them no straw.

2. We must (with the woman) *hide* our *leauen* in the *meale*: applie it to your consciences. We must preach on payne of death. We are *salt*, and must melt away our selues to season you. Wee are Nurses, and must feed our children, with the white bloud of our labours, strayned from our owne hearts. And you must bee content to let this *leauen* be *hidden* in your consciences. The *Word* must not bee layd on superficially, with a perfunctory negligence, like loose corne on the floare of the heart. The seed that lay scatter'd on the *high way*: the fowles of the ayre pick'd vp, and preuented the fructifying. This *leauen* must bee *hidde* from the eyes, and laid vp out of the reach of Satan, least his temptations like rauening Vultures deuoure it vp. *Mary hidde the sayings of Christ in her heart.* Thy law O Lord, sayth

Match. 13.

David, is within my heart. If this *leauen* haue not taken the conscience, all outward reformation, is but *Iohoia-akims* rotten wall, paynted ouer with *vermilion*. What cares a good market-man, how sayre the fleece, or the flesh looke, if the Liuer bee spak'd. It is the prayse of Christs Spouse, that *shee is all glorious within*. This *leauen* must be hidde in the *Meale*. Which is the third poynt, the *Subiect*. *Three measures of meale*. Obserue.

1. *Three measures*. Wee haue no time to discusse the litterall, and numerall glosses hence inferred, and by some enforced. Eyther what the *measure* is; translated by some a *Pecke*: for this read the marginall note in the new Translation. Or what are those *Three*: by which some vnderstand the *three* parts of the world, *Europe, Asia, Africa*: some the whole man, which they will haue to consist of body, soule, and conscience. Others referre it to the *Soule*, wherein they find the *Vnderstanding, will, and affections*. The vnderstanding enlightned, the will reformed, the affections sanctified. But I rather take it spoken, not *terminis terminantibus*: but a finite number put for an indefinite. The Gospell by the power of the *Spirit*, doth sanctifie the whole man, and gets conquest ouer sinne and Satan. Therefore not to stretch the words of Christ, further then hee meant them: but to keepe the bounds of sobrietie, laying our hand on our lippes, and where we vnderstand not to be silent; let our Instruction be this. The Gospell is of such force, that it can *leauen* vs throughout; *quantis quantissimus*, three peckes, more or lesse, we shall be made cleane by the word. Iohn 15. *Now are ye cleane through the word, I haue spoken vnto you.*

Ioh. 15. 3.

Thus Gods little beginnings haue great effects. *Hoc discrimen inter opera Dei et mundi*. The workes of the world haue a great and swelling entrance, but *malo fine canduntur*, they goe lame off. But the workes of God from a slender beginning, haue a glorious issue. So vnequall

quall are *his wayes and ours*, a little *mustard-seed* proues a great tree: a little *leaven* (saith *Paul*, though in another sense) *sowres the whole lump*. How proudly the world begins, how it halts in the conclusion: The *Tower of Babel* is begun, as if it scorned earth and dared heauen: how quickly, how easily is all dashed! Behold *Nebuchadnezzar* entring on the stage, with *Who is God!* but he goes off to feed with beasts. So dissolute is our pride at the breaking out, so desolate at the shutting vp. God from a low and slender ground, (at least in our opinion) raiseth vp mountains of wonders to vs, of praises to himselfe. *Ioseph* from the prison, shall be taken vp into the second *Charriot* of *Egypt*. Drowning *Moses* shall come to countermand a monarch. *David* shall be fetch'd from the sheep-folds to the throne. The world begins with great promises; but could it giue as much as euer the prince of it proferd to *Christ*, it cannot keepe thy bones from ague: thy flesh from wormes, nor thy soule from hell. Behold, a little *Leaven* shall sanctifie thee throughout: the follie of preaching shall saue thy soule, and raise thy body to eternall glory.

2. This *Leaven* must bee put in *floure* or *meale*. There must be a fit matter to worke on: *Rebus idoneis immiscendum est: non cineribus, non arena, sed farina*. It must not be mixed with ashes, or sand, or branne, but *meale*. It doth no good on the reprobate *Iewes*, but broken harted gentiles. Not on *Atheists* and mockers, but on repentant soules, groning beneath the burden of their sins. Hence so many come to this place of *Leauening*, and returne *unleavened*, their hearts are not prepared, how should they be repaired? They are sand or dust, not *meale* or *floure*. There must be a congruity or pliableness of the *subject* to the worker. *Christ* doth not gather woolues and goates into his fold, but sheepe. He doth not plant weeds and thornes in his garden, but Lillies, Roses, and *Pomegranates*. The dogs and swine are excluded the gates of

R heauen;

heauen; onely the Lambes enter to that *holy Lambe* of God. Ashes and rubbish cannot bee conglutinate by *leauen*, but *meale*. Whiles you come other substances, looke you to bee *leanened*! You may put *leauen* to stones & rockes long enough, ere you make them bread. When you bring so vnfit natures with you, complaine not, that you are not *leanened*.

3. The third obseruation hence, serues to take away an obiection raised against the former conclusion. You say *Christ* wil not accept of goates into his fold, nor thornes into his *Vineyard*; nor can *leauen* worke effectually vpon vncapable natures, as sand, stones, or ashes; but wherefore serues the *word* but to turne goates into sheepe, and wild oliues into vines, and refractary seruants into obedient sonnes. The Gospell intends the expunction of the old Image, and a new creation of vs in *Christ Iesus*. True, it doth so But still there must be in you a cōworking answerableness to the Gospell. Whiles you obstinately wil continue dust & stones, looke you to be *leanened*? First grind your hearts with a true repentance for your sinnes: or because you cannot doe it of your selues beseech God to breake your stony bowells with his *spirit* and to grind you with remorse and sorrow. Of corne is made bread; but not till first it be turned to *meale*. The vnbeaten corne will make no paste or dough. Though there be matter in vs, for wee are reasonable creatures; yet God must turne our corne into *meale*, prepare our hearts with fit qualities to receaue his grace. True it is, that God doth often worke this preparation also by preaching; as our Sermons haue two subiects; the law, and the Gospell. By the law we must be ground to *meale* before the Gospell can *leauen* vs. *Christ* here speaks of sanctification the effect of the Gospell. For the law admittes of no repentance: because wee cannot satisfie for the euils wee haue already committed. Thus wee are corne, men: but must be ground to *meale*, before fit to be *leanened*.

leavened. There is matter in the rocke to build a house of but not forme, till it be hewen and squarred. Thus God by his grace must prepare vs to receaue his grace, & by first making vs *meale* to *leaven* vs. Away then with that Popish doctrine of selfe preparation by congruitie, God workes first, in order of place, if not of time. We weakly meete him, when his secret operation hath once called vs. We are men, there is in vs reason, will, capableness: which are not in a blocke, in a beast. Yet hetherto we are but corne. Our God must grind vs to *meale* by his law, and then *leaven* vs by his Gospell.

This is the *Subiect*. The *Continuance* is, till the whole be *leavened*. We must preach, and you must heare the Gospell perpetually, till you be wholly *leavened*. Which because you cannot fully attaine in this world, therefore you frequent the place of *leavening* till death. *Peter* doth warne the pure mindes of the Saints. And *Paule* preacheth the law *Scientibus legem*, euen to those that know the law. You cannot bee perfect, yet labour to perfection. Sit not downe with that *Pharisaicall* opinion. *We are lea-*

3. Pet. 3. 1.

Rom. 7. 1.

uend enough. The more you know: the more you know your owne wants. Now the very God of

peace sanctifie you wholly, and I pray

God, that your whole spirit, & soule

and body be preserved blameles

unto the comming of our

Lord Iesus Christ

Amen.

1. Thess. 5. 23.

FINIS.